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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIV

JACKSON, MISS., March 3, 1932

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Baptist Student Union



President, Leo Green, Miss. Col., Clinton
V.-Pres., Grace Bush, MSCW, Columbus

Secretary, Oriene Ellis, Blue Mountain
Treasurer, Arny Rhodes, Ole Miss.
Reporter, Lavonne Reeves, MSCW.

Address all communications to Box 1337, Columbus, Mississippi

FROM THE STATE REPORTER

This week we have just completed Student Evangelistic Week on the college campuses of the South. A very effective group of program suggestions were sent out from student headquarters in Nashville, and some very good programs have been rendered using them as a basis. Did you have Student Evangelistic Week on your campus?

Now that the week for emphasis is over, let's don't let our interest drop. We have made contacts that can be made fruitful if we will keep them up. Contacts aren't made in a day, and not all Christians are won in a week. Let's drop not one single girl who isn't a Christian.

I think we sometimes forget the tremendous responsibility that rests on us as college students in winning the lost on our own campuses. Students going out from our midst are expected by the majority of people to be Christians. Why should they not? Colleges with B.S.U.'s as active as those of our State should produce Christian leaders; not one single girl or boy should go out not a follower of Christ.

But how shall they be led unless you lead them? Are you helping to point the way for some unsaved boy or girl? Have you talked with one about the future? Have you led one to Christ?

Let's don't drop the unsaved list now that student evangelistic week is over!

We are glad to welcome a new B.S.U. into our family. Welcome, Raymond! to our big, happy family.

M. S. C. W.

This has been Student Evangelistic Week on our campus. Each morning early, before the cares of the day had begun, we came to the Workshop to pray and to study soul-winning under the direction of Dr. J. D. Franks, pastor of the First Baptist Church of Columbus. Then we went about our morning's work. At noon again we came to pray and to study. These noonday services were led by Katie Stoker, Winona; Mary Frances Bostick, Louisville, Kentucky; Bertha Walters, Jackson; Lavonne Reeves, Norfield.

After this we went about our afternoon duties and then again to the Workshop for Master's Minority. Trusting God, asking His help, making a contact and with that contact gaining an opportunity, then with that opportunity realizing a responsibility, we went about our Master's work.

Then next week, Dr. G. W. Truett, Dallas, Texas, is to come to us and finish what we in our humble way have started. We thank our Master for his coming, and we pray that many will accept Christ, after hearing His word explained by Dr. Truett. We ask for your prayers during this meeting, both for Dr. Truett, for the M.S.C.W. students, and for all the

others who may come to hear of our Lord.

Just think! Valentine's Day has come and gone. Do you remember it? We at M.S.C.W. do. Of course, we got many valentines from our friends, but B.Y.P.U. impressed Valentine's Day on us more than anything. After the individual unions had had their programs, we all came together for closing assembly. First we sang "Since Jesus Came into My Heart." Then Vivian Duffee, Gulfport, gave the poem, "God Keep a Clean Wind Blowing Through My Heart," and Bertha Walters, Jackson, talked on "The Perfect Heart." As a prayer, "Into My Heart" was sung.

Our Y.W.A. program was very spiritual last time. As soft music was played and the lights lowered, Ernestine May, Starkville, conducted a devotional on Missions. While she talked, Edna Ruth Davis, Port Gibson, dressed as a negro, came in. Then Grace Allen, McComb, dressed as a gypsy, and Myrtle Rose Letts, Laurel, dressed as a Spanish girl. After the devotional, an open discussion on "The Tithe as a Part of Missions" was led by Josephine Beckes, Pelehatchie. The service was closed by prayer.

Oh, our project is started. But, of course, you don't know what our project is. Well, in our Workshop backyard, we are planning an outdoor park. Oh, you should see it. We're going to have ivy on the chimney, morning glories over the fence, cozy benches made from the huge logs in the corners, a bird-bath, a lilly-pond, an outdoor fireplace, over which to roast weiners and marshmallows, and just everything else that makes a backyard park beautiful and cozy. Miss Romaine Berryman, our faculty advisor, is superintending the work, and it's going to be lovely. If you want a quiet, cool place to read a book or study or sew, or if you want a place to have an outdoor party, we invite you to come up to M.S.C.W. and use our Workshop park. You'll love it.

And now this is our prayer as Dr. Truett comes to us:

"We thank Thee, Lord, for all Thy golden silences,
—Silence of stars, magnificently still
Yet ever chanting their Creator's skill.

In our soul's silence may we feel only Thee—

Again, we thank Thee, Lord.

Bertha Walters, Rptr.

DELTA STATE B.S.U.

Evangelistic Week has been observed by the Delta State B.S.U. this week. We have been fortunate in having our local pastor, Dr. I. D. Eavenson, come out each evening and lead a brief devotional hour. The students have responded readily to the services with a good attendance and much interest. Splendid music has been provided by Misses Celeste and Lesca Moore, of Arcola, Missis-

sippi. The messages brought by Dr. Eavenson have meant a great deal to the students who have had the opportunity of attending. Special emphasis in the noonday prayer meetings has been placed on evangelistic and personal work.

The B.Y.P.U. plans to help organize a B.Y.P.U. at Malvina, near Rose-dale, Mississippi, Sunday afternoon. The B.Y.P.U. will have a "leap year party" in the home of the pastor next Friday night.

THE HILLMAN Y.W.A.

We have been very fortunate during the past month to have with us several prominent speakers, among whom were Mr. John Hall Preston, who brought us an inspiring message on Comradeship with Christ. Miss Evie Landrum was with us last week and delivered a fine message. We always enjoy messages from our State and Southern leaders.

Because our President, Miss Margaret Hall, had to leave school on account of ill health, the Council found it necessary to elect a new Vice-President. Miss Jessie Parker, from Hattiesburg, is now our Vice-President, and Miss Mildred Huey, former Vice-President, is our President. On Wednesday morning the Y.W.A. presented an interesting program, refreshing our minds with our Watchword and Ideals. Mrs. Riley, the first college Y.W.A. Counselor, and our school mother, gave us a few interesting points in the history of the Y.W.A.

This is the week of the celebration of the Silver Anniversary of our Y. W.A. and Thursday night will go down in the history of Y.W.A. as a never-to-be-forgotten night. Why? Y.W.A.'s throughout the Southland were united as a body through the radio program which was broadcast from Shreveport. What a message did our own Mrs. Cox bring us!

The W.M.U.'s of Clinton prepared a beautiful banquet honoring the Y. W.A.'s. Everything was carried out in green and silver and beautiful white roses and narcissis. The birthday cake which Mrs. Grey made was simply beautiful. It was a huge white and green cake with twenty-five green birthday candles.

The Y.W.A. had their regular Council meeting on Friday afternoon. Plans were made for the ensuing month.

SERVICE ANNUITY NOW IN OPERATION

(By Thos. J. Watts, Exec. Sec'y.)
The Relief and Annuity Board of the Southern Baptist Convention at its annual meeting in Dallas, Texas, on January 27 last, voted heartily, as advised by its Actuary, to put the Service Annuity Plan in operation as of January 1, 1932.

Beginning in a time of financial depression with a small membership, but with more than 1500 preachers committed to participation when their churches see fit to co-operate with the Board by paying 8% of their pastors' salaries, and with hundreds of laymen who have assured the Board of their purpose to seek favorable action by their churches at the earliest possible date, the Board's officers are encouraged to believe that progress will be made in this new undertaking in behalf of the ministry quite as rapidly as was made in connection with the old An-

Preacher Heals

His Bronchitis

After coughing for more than 30 years, the Rev. J. J. Richards, 1349-BX, Arbor Ave., Dayton, Ohio, discovered a new treatment for Chronic Bronchitis and recovered quickly. It goes right to the root of the trouble and speedily overcomes constant coughing and difficult breathing. Soothes and heals. Write for Free particulars.

nuity Fund which has been conducted with such marked success. Certificates of Participation have been issued daily since the above action was taken.

The Plan was put in operation without modification of its MAJOR PROVISIONS, that is, in the matter of AGE ANNUITY CREDITS, etc., but with certain MINOR restrictions temporarily in the INITIAL benefits from the BENEFIT FUND, such as special widow's benefits and the early death benefits. All special benefits will be modified upward just as soon as the membership and payments of members and churches make it possible.

A regulation was adopted requiring one full year of participation and full payment of dues before a member can receive a disability benefit and the cause of disability must have had its inception one year after such membership began. There being no medical examination and no restrictions as to age this regulation was deemed needful to protect the fund.

The participating members thus far consist of pastors of churches in city, town, and country. Some of the largest churches in the Southern Baptist Convention are cooperating by paying 8% of their pastors' salaries, and a number of the churches represent the other extreme. This is as it should be.

Some pastors whose churches are not yet ready to begin making the 8% payments are paying for themselves and for their churches. Some pastors are participating partially by paying the pastor's 2 1/2% dues only, while still other pastors are paying their own dues and a part of the church's per cent so as to secure full age annuity credits, and supplemental benefits from the Contingent Fund. We are encouraging pastors to begin paying before their churches do because we believe that their churches will in due time take it up.

As we anticipated, there is a preponderance of the older men among the early entrants. But the young men are also coming in and more and more of them will do so. The coming in of the younger men will not only insure for them and their dependents full benefits when they reach 65 or become totally disabled, but they will also reinforce the Board and make possible the paying of larger benefits to the older men who enter. The brotherhood feature of the plan should make a very strong appeal to all men of God. The young should be happy to help gird the old and the strong should cheerfully bear the burdens of the weak.

The Relief and Annuity Board made history on January 27. May God constrain its friends to lend a hand in putting this great plan upon the hearts of all pastors and upon the hearts and consciences of all churches. The Service Annuity Plan is the one door of hope in the Valley of Achor for our Southern Baptist ministers concerning their own future needs and the needs of their families.

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BAPTIST WORLD ALLIANCE—ON TO BERLIN
IN 1933

(By H. L. Winburn, Chairman)

The committee representing the Southern Baptist Convention, by appointment of the Executive Committee of the Convention, composed of Rob't H. Coleman, Texas; Arch C. Cree, North Carolina; Hight C. Moore, Tennessee; and the President of the Convention ex-officio, together with myself, would like to announce the results of the work thus far.

We have negotiated with some of the greatest transportation companies in the world and secured on a competitive basis rates for our movement that are, so far as we know, the most advantageous ever offered in such connection. We have planned not only the trip to Berlin and return, but also several sight-seeing tours in connection therewith. So many of our people never expect to go abroad but the once that we decided it would be a shame not to arrange for some additional sight-seeing travel since the added cost would be comparatively small.

We have set up a simple but comprehensive and workable organization in our Convention territory that will greatly add to the value and convenience of the occasion for our people. We have entered into agreement with the North German Lloyd Company, one of the largest in the world, to handle our entire movement. Even for the sight-seeing trips our people need to purchase only one ticket and deal with one company.

We have asked State editors to be the heart of the organization. They are well situated to do this, and as a real service to the brotherhood they have for the most part agreed to render it. My committee is pleased to appoint them, and pleased with their fine spirit of cooperation. In this State the Editor of your State paper will be the State Leader. Any inquiry may be addressed to him. He will be equipped to handle it. My committee wants to work in close cooperation with him.

There will be many questions coming up from time to time. No preliminary statement from us could cover them all. Write to your State Leader and ask all the questions you wish to. It is the slogan and objective of these committees to help "Every Possible Baptist To Berlin in '33." We believe in many of the values of the proposed Alliance. And we believe in the cultural and educational value of travel. The rates secured make it possible for a large number to go. The added trips make it desirable for a large number to go. They are such trips as thousands of us have dreamed about but never hoped to make. Now the rates are down, and we can make the trips by careful management. A monthly savings plan will be offered by the North German Lloyd Company that will make it easier for many. Below are some brief notes on the trips. Fuller details may be had by asking your State Leader.

(In all cases these rates are from New York back to New York).

Tour no. 1—Direct to Berlin and return—28 days\$215.00

Tour no. 2—Number 1 with added side trip down the Rhine, Cologne, Mainz, four days in Paris, Cherbourg and sail\$284.00

Tour no. 2A—Number 2 with five day extension to London, up the Thames a free day for the Shakespeare country, and Manchester.....\$322.00

Tour no. 2B—Number 2 with ten day extension to Belgium, Holland, Scotland and England \$382.00

Tour no. 3—A circle tour or much of Europe. Number 1 with tour of Munich, Venice, Florence, Rome, Milan, Montreaux, Geneva, the Alps, Paris, Cherbourg and sail. About 43 days.....\$375.50

Tour no. 4—Practically same as no. 3, except at Naples we sail across the Mediterranean for Alexandria, Cairo, Jerusalem and the Holy Land. Haifa, Athens, return to Italy and finish no. 3 as outlined above, and sail from Cherbourg. About 61 days\$637.50

These rates are based on third class ocean passage. The land part is the same class in all cases. A better class of ocean passage may be had by paying simply the added cost of that feature. Let your State Leader tell you all about it.

BLUE MOUNTAIN—OLD AND NEW

(By Mrs. J. M. White, West Point, at
Request of Secretary H. L. Martin)

The very name "Blue Mountain" brings up a flood of memories to one, who has spent some of the most pleasant and profitable years of her life there. Perhaps the most impressionable period is between the years fifteen and twenty. Three years of this period made a lasting impress upon my character.

When one goes to a college of her choice, she is prepared, in a sense, to like it. This was not the case with me, for I grew up when parents selected the college they thought best for their children. I had not wanted to go to Blue Mountain and I entered with a somewhat prejudiced mind. I shall never forget my first day—especially the journey from New Albany to Blue Mountain. Ordinary flat freight cars had been improvised with plank seats to carry the girls over the narrow gauge railroad. It sounds almost like ancient history! But from the first week of my stay in Blue Mountain until now, I have never regretted going there to school. I sent my daughter there and I am hoping my little granddaughters will have the same exalted privilege.

In those days the physical equipment of the school was very poor. It is a monument to the vision, faith and courage of that noble family of Lowreys who overcame many obstacles, that even in that day Blue Mountain College was recognized for its worth, far and near. The spirit of the faculty and student body was the school. Character building and work were the two outstanding characteristics.

When boys and girls left for college in those days it usually meant a nine months' absence from home. One day holiday for Christmas. Some took an extra day or two, in spite of the "zero penalty," in order to spend Christmas Day at home. The whole session was spent on the college campus and there was opportunity for intensive work. I can never express my gratitude for the training I received while in school there and some of the most beautiful pictures in memory's gallery are of the scenes and associations of those years.

Times have changed! We rejoice that Blue Mountain College has kept pace with the times. We look with pride on the lovely buildings and beautified grounds. An A-1 college, goal reached after much effort! We have a young President well equipped in every way, who brings the enthusiasm of youth with his guidance. And still some of the teachers of years ago, with their full, rich experience and benedictions of saintly lives, remain. We have a right to be proud of Blue Mountain College. The spirit of the place is little changed. High ideals, preparation for service, good work, still seem to be the dominating policies. Blue Mountain College is not so large that a student can be lost in the crowd and thus it is possible to give personal attention to each individual. This close association with the faculty has a wholesome and fine influence.

There is a place for the large colleges and universities, but in the formative period let us put our boys and girls in our own Baptist colleges, where each individual is sought out, safe-guarded and developed; where the spiritual welfare is first in importance, and where our denominational program is kept before the students.

Our church leaders in the past have come largely from our Christian colleges and it is to them we must look in the future. I beg you to investigate thoroughly before choosing a college for your boys and girls. I believe you will find the smaller Christian college has many advantages.

There were 550 additions to Third Church, St. Louis, during the first year of the pastorate of C. O. Johnson, just ended.

The new Mission Study book by Dr. J. B. Lawrence, "Missions In The Bible," has proven quite popular. The first edition of 5,000 has been taken up in two months and a second edition of the same number is now coming out. All revenue from the sale of this book goes to missions.

THE INDIAN WORK IN MISSISSIPPI

Again I wish to say something through The Record about our Indian mission work.

I am now beginning my seventh year on the field. Last year was a good year, but not what I would like to have seen. We had 27 baptisms and a goodly number of members restored. Our loss by death was the lightest of any year since I have been connected with the work. We now have more than 300 members. Perhaps some would think that after some 40 years of work done among the Indians we should have many more. But you must take into consideration the fact that the death rate has always been high and also that many years ago large numbers of Indians went west and carried their membership with them. So we feel that 300 or more members is a good showing for our work.

Doubtless, many of our Baptist people in Mississippi do not know that the Home Mission Board discontinued its work among the Indians of Mississippi July 1, 1930. We had no missionary for the following six months. In January 1931 our own State Convention Board assumed the work for half time, paying only six hundred dollars for the year. Now only \$400.00 has been allotted for the work this year, which will not enable the missionary to do the work that ought to be done on this all-important field. It's important because it's our own Jerusalem—our Judea—a mission field that should not be neglected. A field that ought to have a missionary's full time if possible. I sometimes wonder if our people realize that the souls of the Indians in Mississippi are as precious in the sight of our Lord as are the souls of the people in India, China, or any other place. We give of our means to carry the Gospel to other countries. Why should the lost heathen within our own gates go lacking? I'm not disparaging the carrying of the message of our Lord to other nations. This we ought to do, but we should not "leave the other undone." More than a thousand Indians in Mississippi who are not affiliated with any church. They need our Christ. What will we do? We have nine Baptist churches which form the New Choctaw Association. This body is doing some mission work in that it has employed a native worker to go into communities where there is no church, to labor with the people. This body also affiliates with our own State Convention and the Southern Baptist Convention. As a matter of fact, it does not contribute much to our Board, but it does contribute some and that with a good will. Will have more to say later. Pray for us in our work.

—S. E. McAdory, Missionary.

Union, Miss.

—BR—

MUSINGS OF A CHUMP

I heard a minister say on a recent Sunday, "The tongue is a little member, and no man can tame it." Yes, I go to church occasionally. I am at least partly Christian. I have been thinking about what that preacher said about tongues. If you do not talk much you are called dull or sullen. If you tell the truth on your neighbors they won't like you, for the truth hurts. If you flatter some others will be jealous, and still others will call you a liar—to your back, of course. If you talk about the weather you are not interesting, for all know what it has been and nobody can tell what it will be. If you have positive opinions you are called a conceited egotist; and if you try to be congenial by appearing to agree with each one you hear talk you are called a patronizing jelly fish. If a smart man like I am really tries to instruct the people his interest in them is resented; but I am going to go right in telling people what to do—where to get off and on—whether they like it or not.

Yours truly,

—A. Chump.

—BR—

The preacher ought to be more concerned that he earns what he gets than he is to get what he earns. Many preachers are giving mighty little service for what they get. A preacher should be master of his money and not its slave. Let us be as scrupulous in giving as in getting.—Bryan Simmons.

Housetop and Inner Chamber

Rev. H. H. Staggs succeeds Brother J. C. Wells at Welsh, La., the latter going to Lafayette in the same State.

Baylor University trustees last week elected former governor Pat Neff as President. He has the matter under consideration.

The building of Bethel Church in Copiah county was burned last week; no insurance. The fire occurred at night and nobody present so far as known.

Dr. G. S. Dobbins, of the Louisville Seminary, passed through Jackson last week, making a brief call at Baptist Headquarters. He was called to Hattiesburg by the death of Mrs. Martin, his sister.

If a tax on all amusements is levied except those classed as educational, religious or charitable, will not all the movies get religion, join the community chest and give five cents a year to the colleges?

Already complaints have come in from pastors who say that it was a mistake to leave their churches off the list of those that contributed to the Cooperative Program in January. Maybe you took a collection and your Church Treasurer failed to send it in on time. Ask him. Was your name conspicuous in the list of non-contributing churches?

We are in receipt of resolutions passed by the church at Fairfax, S. C., expressing their love and appreciation of Rev. R. K. Corder, and their regret at losing him, as he comes to Mississippi to take charge of the church at Picayune. It is good for the Mississippi brethren to have such assurances, and we rejoice all the more in the coming of Pastor Corder.

The programs are out for the State Sunday School and B.Y.P.U. Convention at Vicksburg, March 22-24. The present officers of the Convention are D. A. McCall, President; Geo. F. James, V-President; and W. L. Compere, Secretary. On the program are the names of E. O. Sellers, W. F. Powell, H. L. Grice, W. P. Phillips, Joe Moseley, D. M. Nelson, J. D. Franks, and the State Sunday School and B.Y.P.U. leaders.

In listing the Secretary's engagements in Neshoba county, February 13-17, we should have included reference to three splendid congregations visited on Sunday the 14th, viz: Philadelphia Church, 11:00 A.M.; Bethsaida Church, 3:00 P.M.; and Neshoba Church, 7:30 P.M. All these congregations are composed of wide-awake, loyal people with whom it was a joy to discuss our denominational work.—H. L. M.

Dr. Arch C. Cree writes that the report which gained circulation in some quarters that the Baptist World Alliance would meet in London next year instead of Berlin is denied by Dr. Rushbrooke, Secretary of the Alliance. The place of meeting is Berlin, the time is August 4-10 in 1932. Already we are receiving inquiries about the arrangements for the trip. All who are interested will be given full information by writing to The Baptist Record.

Rev. R. S. Howard has been pastor at Skene since last September, succeeding Brother Carroll Hamilton. Brother Howard has been for 13 years pastor in Texas and Oklahoma, and comes to us with a will to work. His church is contributing to the Cooperative Program, though by mistake in headquarters office the church was listed in Riverside Association when it should have been Bolivar County Association. On a recent rainy Sunday they had eighty in Sunday school, and fifty-five out of more than one hundred members of the B.Y.P.U. present in spite of a downpour of rain. The prayermeeting has grown well.

Mrs. N. O. Patterson, wife of the pastor at Pascagoula, passed away last week. Our sympathy is with this beloved pastor.

A college revival meeting was held last week at Howard College in Birmingham, preaching twice a day by Dr. W. Norman Cox, of Mobile.

Miss Annie L. Williams, of Birmingham, passed away last week. She was for a number of years one of the field workers of the Sunday School Board in Nashville, and for thirty years Superintendent of the Elementary Department of the Southside Church Sunday school in Birmingham.

Recently in the Convention Board's report of receipts, published in The Baptist Record, Bethesda Church in Hinds county was listed both in the number of contributing and non-contributing churches for January. It should have been only in the contributing column. C. H. Ellard is the efficient pastor.

Anniversaries are so many and come and go so swiftly that they do not mean much, and few pay any particular attention to them. You needn't say anything about it, but the present Editor finished last week his twentieth year of service in the present capacity. Forgetting the things that are behind, we face the days ahead with faith, hope and love.

Mrs. W. W. Bettis writes from Sidon that their church is entirely surrounded by water, which is several feet deep in some of the streets, almost equal to the worst record of the past. It is impossible to hold services in the church house, but the Methodists have kindly loaned their house. This condition has continued for two months with no relief in sight.

In cooperation with Pastors W. L. Meadows and C. J. Olander, the Secretary of the Education Commission visited Brandon and Pelahatchie last week, speaking to the Brandon high school Thursday afternoon, the Pelahatchie church Thursday evening and the Pelahatchie high school Friday morning. The work in each of these places appears to be going forward vigorously and both Brethren Meadows and Olander are greatly beloved by their people.—H. L. M.

Dr. J. G. Chastain preached at Clinton Sunday morning and Dr. Theodore Whitfield preached at night. These are alumni of Mississippi College who have done a good part in the Kingdom work in the past and are vigorously carrying on today. Dr. Chastain spent 30 years as a missionary in Mexico and is making missionary addresses today wherever the door is open to him. His home is with his son, Dr. F. J. Chastain, at Shaw. Dr. Whitfield has been pastor in Mississippi, Missouri and Illinois and is available for a pastorate in Mississippi again.

The Governor and legislature of Mississippi are having serious business on their hands and should have the cordial cooperation of our entire citizenry. Patriotism is just as necessary and just as praiseworthy in peace as in war. The support of the State, the preserving of its good name and obedience to the laws should be a matter of pride with every one of us. Taxation is our only way of financial support for the State. And that is the great problem before all governments today. Balancing the budget is the principal indoor sport of governments, corporations, institutions and individuals. Taxation should be equitable and universally distributed. There is no use to cry out whenever a hill is presented. The only way to meet it is to pay it. Of course the legislature needs all possible information, but that is not the same as bringing pressure to bear to secure legislation. Let the legislature face the facts of the State's indebtedness and necessities, and devise a scheme of taxation that will meet them. Anything else means bankruptcy.

This will introduce to the Baptists of Mississippi the Reverend R. K. Corder, formerly of Fairfax, S. C., but now pastor in Picayune, Miss. The last year I was pastor in Winnfield, La., Bro. Corder was my assistant. He and his wife were then just out of school, having taken their special training at B.B.L. in New Orleans. The people of Mississippi will find Brother Corder and his wife most lovable and worthy characters, and a splendid addition to the Baptist forces of that State.—L. D. Posey.

Just a word to express my pleasure at the coming of Brother R. K. Corder to the Picayune Church. I have known Brother Corder through the years and have been associated with him in Training School and other denominational work. Corder is a good preacher, a good singer, a wide-awake, aggressive pastor, a lovable brother, and always ready to assist in the work of the denomination. I bespeak for him a warm place in the hearts of the Mississippi brethren. I am sure he will prove himself worthy of their love, as he has done among the South Carolina brethren.—Geo. P. White, Hazlehurst.

From the standpoint of Baptist history, Cherry Creek Church in Pontotoc county has meant no little to our work. It was from this church that the honored Dr. J. B. Gambrell went forth to bless the world, while Miss Pearl Caldwell, now one of our most useful foreign missionaries, was reared in this community. Brother H. G. West, the present pastor of the church, is doing excellent work, both at Cherry Creek and at Ecu, and it was a privilege indeed to the Secretary of the Commission to address these two splendid churches and to visit in the home of Brother and Mrs. West.—H. L. M.

No finer cooperation could be desired than was given Secretary H. L. Martin by Brethren A. L. Goodrich and E. Spain, of Pontotoc, who not only arranged a full schedule of visits to churches and high schools for February 21-24, but also conveyed him to these engagements and presented him most graciously to the people. The schedule worked out was as follows: Sunday, Pontotoc, Cherry Creek and Ecu churches; Monday, Ecu, Hurricane, Sherman, and Harmony high schools; Tuesday, Pontotoc, Algoma, Beckham and Troy high schools; Wednesday, Toccoola, Thaxton, Turnpike and Zion high schools, followed by an address to the Pontotoc church Wednesday night. It was a delight to be in the hospitable home of Pastor and Mrs. Goodrich, who are leading the Pontotoc church in a most aggressive and effective service, which is evident in every department of the church life. Brother Spain, who aided greatly in putting over this schedule of school visits, has been for some years the efficient County Superintendent of Education and is held in high regard over the country.—H. L. M.

The attention of the world is centered day by day on the work of the destruction now going on at Shanghai. Our interest in what happens there is due to our concern for our missionaries and their work, to the possible consequences to other nations which have great interests in China, to the considerations of justice and righteousness among nations, and the horror which every true Christian feels about bloodshed. There is a prevalent feeling that Japan has taken advantage of the corruption among Chinese officials, the confusion among its people and their consequent weakness, to further its own interests and ambitions. The plea made by Japan that the measures taken are defensive and intended only to protect its own interests and people are too flimsy to deceive anybody. Any other nation could have made the same claim with as much appearance of truth. But none chose to do so. The decision of other nations to avoid provocation and war has only assisted the Japanese in their designs. Mere protests have had no effect, because Japan looks for no hostile measures to be taken against her. Japan also considers that other nations in the past have done as she is now doing, and so their hands are tied. But the law still stands that they who take the sword shall perish by the sword. For God is looking on; and he is a righteous Judge.

Editorials

THE GOSPEL OF THE KINGDOM

We frequently get so familiar with a phrase, particularly with one used like the above, that its original and inherent meaning no longer comes to mind when we use it. Of course, everybody knows the Gospel means good news. And everybody knows also that the Kingdom here means the Kingdom of God, the reign of the Almighty restored in the hearts and over the lives of men and extending over all our relationships and over all the world. But we ought to get the significance of the two ideas when they are combined into one, namely, "The Gospel of the Kingdom."

In the New Testament the Gospel is sometimes spoken of as the "Gospel of Christ," again as "the Gospel of God," also "the Gospel of His Son," and "the Gospel of the grace of God," and "the Gospel of your salvation," the "Gospel of peace," and "the Gospel of the Blessed God." Every one of these is worthy of study from its own angle. But we are now thinking only of the "Gospel of the Kingdom."

This particular phrase seems to be used by Matthew only, but the idea is not confined to Matthew, but is prevalent in both the Old and New Testaments. Keep in mind that Gospel means good news, something that is intended to make the hearer glad, that brings to him matters of vital interest to him, which greatly affect his life, that concern his highest welfare and bring him news that will contribute more to his well-being and joy than anything else in the world. The Gospel indeed brings to men information and assurance without which there is no hope of real and permanent joy.

The phrase, the "Gospel of the Kingdom," if properly understood, enables us to see how the Gospel brings a message of joy, how it is indeed good news. The Kingdom is the restoration and recognition of the Sovereignty of God. It is the restoration of order, following a period of darkness and chaos. If you can imagine a condition among men when all social restraints are broken down, when all authority has been destroyed, all order has been turned into confusion, all protection to men's rights, their persons and their property destroyed; when darkness and hopelessness and chaos have settled upon the world. Then suddenly you hear an announcement that anarchy is at an end, that order and government and peace are to be restored, that standards of righteousness are erected, that life will now be orderly and safe. Such is the Gospel of the Kingdom.

That it brings joy is as sure as the fact that right is right. The psalmist struck the true and fundamental note of eternal harmony when he said, "Jehovah reigneth, let the earth rejoice; let the multitude of the isles be glad thereof." Joy is short lived that is not based on the reign of Jehovah. What music there is in the words of Isaiah (52), How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion Thy God reigneth. This is the best news, the only good news.

The Gospel has too often been looked upon as a mere proclamation of good will, of God's benevolent purpose to bring the blessings of mercy to a sinful race. It is indeed all this, but it can be this only on condition of the restored authority of God. There is no peace to the wicked. There is no forgiveness to the impenitent. There is no joy to any except such as submit to the government and control of God in their lives. There is no good news except to those who surrender to God. There is no Gospel except the Gospel of the Kingdom, the good news that the rule of God is to be reestablished, bringing peace and joy. The Kingdom of God is righteousness and peace and joy in the Holy Ghost.

Often accompanying a business letter to The Record is a message of personal greeting and kind encouragement. We do not often publish these, but be assured, beloved, that they warm our hearts.

WHATSOEVER THINGS ARE PURE

There are three words in the New Testament which are translated by the English word pure. They differ, of course, in their etymology and may have had different shades of meaning in their early use, but it is difficult to see any difference in their meaning at the time the New Testament was written. One of them seems to have gotten its meaning from a process of winnowing as wheat or rippling as water or being treated as molasses candy is clarified by pulling. Another seems to have gotten its meaning from having impurities taken away as by purging or being put through fire. The other, and the one Paul uses when he says "Whatsoever things are pure," is more like the word innocent, which indicates a state of mind or heart unsoiled, or without mixture of motives or improper emotions.

Once two of these words, or their close kin, appear in the same sentence where James says, 4:8, "Cleanse your hands, ye sinners; and purify your hearts, ye double minded." Here "cleanse" is the removal of stain or soil; and purify goes deeper, meaning getting the heart in right condition, free from confusing, disturbing emotions, getting into the attitude of simple and single devotion to God. The same word is used by James when he says, "The wisdom which is from above is first pure. Here it is evident that the quality of wisdom from above is that it is without self-seeking, without ulterior design, having no selfish purpose to serve, free from personal bias, able to weigh everything on a scale that is even, just and balanced. That is the only sort of wisdom that can see straight. It is contrasted with worldly sagacity, shrewdness, able to take care of itself in a bargain, scheming, gifted with political chicanery.

The purity that is here commended is like that of the waters in a placid lake, like the waters of Tahoe, where it is said you can see through them to a depth of eighty feet or more; all because they are free from any foreign elements, and so still that light rays pass through them unhindered. The same sort of pleasure is excited in you by a person of such transparent simplicity and purity, that nothing arises to offend your keenest ethical sense.

But it is not simply the joy one experiences in the contemplation of what is pure, it is the moral stimulus that such satisfaction engenders. We become like what we continually look at. We cannot admire purity unless there is something of purity within us. And admiration always provokes to imitation and emulation. If it is true that

Sin is a monster of such frightful mien
That to be hated needs but to be seen.
But seen too oft, familiar with its face
We first pity, then endure, then embrace,

It is also true that purity is active in awakening in us a desire and determination to be pure.

This purity is not to be confused with or rather confined to the ordinary conception of chastity, though that is an important manifestation of purity. It is rather like the pellucid stream, the flawless marble, the translucent mirror; like the sunbeams in which no pollution lurks, but which rather purify every place into which they go. Goodness is more nearly its synonym, a character in which no disappointing defects occur. Where will you find a character like this except in Him of whom an unfriendly judge said, "I find no fault in Him."

Mr. John R. Mott has served efficiently as Secretary of the International Y.M.C.A. for many years, and has influenced thousands of lives of young men all over the world. Recently he voluntarily retired from this official position and Mr. Francis Stuart Harmon, of Hattiesburg, Miss., was elected as his successor. Mr. Harmon was at one time Assistant Attorney General of Mississippi and later Editor of the Hattiesburg American. He is a son of a Methodist minister. He is also the second Editor of the Hattiesburg American to give up that position to go into religious work. The other was Mr. Howard Williams, a Presbyterian evangelist.

Mrs. Mary E. Gunter passed away at her home near Walnut Grove, Miss., Saturday, February 27. She had been ill for several weeks. Mrs. Gunter had attained to a ripe age and a mature, Christian character. She was one who glorified home life by living as an ideal wife and mother. Her husband preceded her a few years to the Glory Land; also a daughter. Remaining are two sons, Dr. R. B. Gunter, State Mission Secretary of Mississippi Baptists, and Mr. G. E. Gunter, of Leake county. May the sustaining grace of our Lord Jesus Christ and the comforting presence of the Holy Spirit be theirs.

The Editor supplied for Pastor W. L. Meadows at Pelahatchie Sunday morning. We ministered to these people five years and it is always a joy to be back among them. It is a special joy to see how the work prospers under the present pastor's leadership. The Sunday school is standard and the B.Y.P.U. is prosperous. To visit a few hours with old friends brought back gracious memories.

Last week The Baptist Record said that only one of the nine trustees for State schools appointed recently by the Governor is a Baptist, namely, Mr. J. E. Byrd. We are glad to make correction from information furnished us. Mrs. David E. Guyton, of Blue Mountain College, is a Baptist, and she was graduated from Blue Mountain and not, as published in the secular papers, from M.S.C.W. Two members of the Board is better than one for a body of Christians outnumbering all the rest put together.

We were in a home recently where the Scripture reading for the morning prayer was that recommended by the Southern Baptist W.M.U. And not a bad idea. Next week is the week of prayer for Home Missions in all our Women's Missionary Societies. The rest of us would do well to join them in prayer. And the women who are not situated so as to be able to attend the gatherings for prayer will do well to kneel before God in gratitude for his blessings on our mission work and in supplication for the outpouring of His Holy Spirit on the work.

Announcement of the death of Dr. Paul V. Bomar at Auburn, Ala., brought a shock to us. We were good friends in Seminary days and through the years since then. Dr. Bomar was a native of South Carolina, but most of his work was in Alabama, where he served as pastor at Marion, President of Judson College and then pastor at Tuskegee. He is said to have been one of the greatest Presidents that Judson College ever had, serving ten years. He passed away suddenly after an apoplectic stroke. May our Father comfort his loved ones.

SUNDAY SCHOOL ATTENDANCE FEB. 28	
Jackson, First Church	844
Jackson, Calvary Church	973
Jackson, Griffith Memorial Church	453
Jackson, Davis Memorial Church	365
Jackson, Parkway Church	230
Jackson, Northside Church	68
Meridian, First Church	774
Offering	\$48.34
Laurel, First Church	627
Laurel, West Laurel Church	448
Laurel, Second Avenue Church	274
Laurel, Wausau Church	64
Brookhaven, First Church	538
McComb, First Church	538
Central Springs Church (Rawls Springs)	104
Pelahatchie Church	124
Durant Church	194
Offering	\$ 7.51
Hattiesburg, Immanuel Church	249
B.Y.P.U. Attendance February 28	
Jackson, Griffith Memorial Church	265
Jackson, Davis Memorial Church	172
McComb, First Church	109
Brookhaven, First Church	178

BAPTIST HOME NEWS

Since January first 15 children have been placed with relatives. One family of four who had been in the Home for 8 years was placed in Longview, Texas; another family of two who had been in the Home for 5 years were placed with relatives in New Orleans; other families were placed in Shreveport and St. Louis. In each case the children went to at least an average home, and all seem to be happy and properly adjusted.

Since January first, also, five children have been "adopted" out or placed in good Christian homes. In each case an investigation was made, recommendations were required, and a Baptist pastor recommended the home.

Also since January the first we have received application to take at least 100 children. If it were not for the adoptions and placing the children back with relatives when there are relatives able to care for them, we could not take any of the great number of children seeking admission.

We notice from the report of another Baptist Home in a Southern State that last year only one child was a full orphan or had neither father and mother was taken out of a total of 56 entering the Home. Last year we admitted 55. Of this 55 thirty had neither father nor mother. Two of the other families, the living father was in the Insane Hospital; in two families the living parent was in the State Penitentiary; in two other families the living parent was in the county poor house; and in two others there were serious moral questions as to the living parent. We do not keep children in cases in which there are near relatives able to care for them—if the relatives fail or refuse to care for them, we adopt them out.

—Winnie Haimes, Rptr.

The church at Lambert has called Brother House, son of Reverend W. L. House, of Marks, and he begins his pastorate with them immediately. He preaches also at Crenshaw. He has been assistant to Dr. J. P. Boone at Tuscaloosa since graduating from the Southwestern Seminary.

The Ministerial Union of New Orleans has arranged for an address of forty-five minutes to be given once a month before this interdenominational body on the destructive views of each denomination. Dr. J. W. Dickens is President of the Baptist Pastors' Conference and was asked to name the Baptist speaker. He named Dr. E. F. Haight, of the Baptist Bible Institute, and so he writes: Dr. E. F. Haight, Professor of Christian History in the Baptist Bible Institute, will address the Ministerial Union of New Orleans at 10 o'clock Monday morning, March 7th, on the following subject: "State the Central Principles of your Communion, Giving What You Believe to be Their Justification (Historical or Otherwise), and Concluding with Your Estimate of the Contribution of Your Communion to the Christian Religion and the Life of the World." The main speaker's address on each occasion will be followed by questions and brief discussions, but not in the controversial spirit.

The "Review and Expositor" for January contains an interesting article, "Christian Education as Fostered by Southern Baptists During the Past Quarter Century," by Rufus W. Weaver, in which he says, among other things: "In 1927 there were 11,179 Baptist students in Baptist colleges, 20,514 Baptist students in other colleges, or a total of 31,693 Baptist students in all Southern senior colleges. This means that there are 85 Baptist students in college for every 10,000 church members. Southern Methodists have 140 students in college for every 10,000 church members, and Southern Presbyterians 384. Student enrollment therefore, indicates that Southern Baptists have only 60.6 per cent as much interest in higher education as Southern Methodists, and 22 per cent as much interest as Southern Presbyterians." If our Southern Baptist people appreciated the importance of providing a Christian education for their children as do the Southern Presbyterians, our college enrollment would be not 31,693, but 142,347. —H. L. M.

Convention Board Department

R. B. GUNTER, Corresponding Secretary

CORRECTIONS

Corrections made in the names of pastors recently published in The Baptist Record. Please send all corrections to The Baptist Convention Board office, as we desire to have our list correct.

BOLIVAR COUNTY

Church	Pastor	Address
Rosedale	S. W. Rogers	Rosedale
Boyle	Judson Chastain	Shaw
Shelby	Jewell Burson	Shelby
Shaw	Judson Chastain	Shaw
Duncan	S. W. Rogers	Rosedale

COPIAH COUNTY

County Line	J. W. Eidson	Crystal Springs
Pilgrims Rest	J. W. Eidson	Crystal Springs

DEER CREEK

Anguilla	B. B. Hall	Rolling Fork
Rolling Fork	B. B. Hall	Rolling Fork

FRANKLIN COUNTY

Concord	P. E. Cullom	Summit
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HOLMES COUNTY

Lexington	J. H. Kyzar	Lexington
Pickens	J. H. Kyzar	Lexington

LAUDERDALE COUNTY

Meridian 15th Ave.	T. M. Fleming	Meridian
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LAWRENCE COUNTY

Arm	Mark Lowrey	Silver Creek
Oakdale	Mark Lowrey	Silver Creek
Calvary	Mark Lowrey	Silver Creek

LEE COUNTY

Plantersville	H. G. West	Ecu
Shannon	O. H. Richardson	Shannon
Sherman	C. W. Barnes	Sherman

LINCOLN COUNTY

Montgomery	A. W. Talbert	Jackson
Mt. Pleasant	P. E. Cullom	Summit
New Site	L. M. Burgess	Brookhaven

MARION COUNTY

East Columbia	W. C. McGill	Columbia
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PEARL RIVER COUNTY

Picayune	R. K. Corder	Picayune
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PIKE COUNTY

Balachitto	P. E. Cullom	Summit
Bogue Chitto	Joe Canzoneri	Jackson
Fernwood	J. R. Carter	Magnolia

PONTOTOC COUNTY

Friendship	H. G. West	Ecu
Hebron	J. S. Grubbs	Randolph
Hopewell	A. F. Brasher	Etta
Randolph	J. S. Grubbs	Randolph
Wallfield	G. W. Wages	Blue Mountain
Shady Grove	J. S. Grubbs	Randolph

RANKIN COUNTY

Richland	A. W. Talbert	Jackson
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RIVERSIDE

Friars Point	S. W. Rogers	Rosedale
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TALLAHATCHIE COUNTY

Spring Hill	J. H. Page	Oakland
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UNION

Hermanville	S. G. Pope	Centerville
Union Church	Lee McGowan	Union Church

YALOBUSHA

Oakland	J. H. Page	Oakland
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NO ONE-SIDED DEBT-PAYING CAMPAIGN

Since our denomination first became so heavily involved, soon after the launching of the Seventy-Five Million Campaign, we have favored debt-paying campaigns at the close of each year. But we have never favored a debt-paying campaign which was not cooperative, including all the interests. When we come to be absolutely truthful in our phraseology, we shall move forward in a greater and in a more united manner. For many years we have claimed to be operating under a Cooperative Program. But as a matter of fact, all the while certain interests have waged special campaigns while at the same time participating in the receipts of the Cooperative Program.

In the recent meeting of the Promotion Committee of the Southern Baptist Convention, there

was a majority who voted for a special debt-paying campaign for Southwide interests. Quite a number opposed it. They did not oppose it because they were opposed to paying debts, but because they were opposed to paying Southwide debts and neglecting State debts, for some of the States owe as much as either of the Southwide boards. We should by all means put on a debt-paying campaign near the close of the year, but it should be such a campaign as was suggested recently by the Secretary of the Home Mission Board. It should be for all the interests contained in the Cooperative Program and the receipts should be divided on a fifty-fifty basis. If possible, every member in every Baptist church should be reached. A contribution should be made by all. The sum total should be much larger than that fixed by the committee. We would get more money in a million dollar campaign than we would in a \$300,000.00 campaign. And if the people feel that every interest is being cared for, the fairness of the plan will appeal to them.

Already in some States Southwide interests receive half of the Cooperative Program receipts. In a number of other States they receive 45%. There is no good reason why the State interests should be left out of a debt-paying campaign when in some instances the States themselves are not responsible for the making of the debts of Southwide boards. All of our debts should be paid and so long as we claim to be cooperating it is fair that every interest shall be included in all of our programs.

SPECIAL DAY IN THE SUNDAY SCHOOL FOR HOME AND FOREIGN MISSIONS

We will soon be observing Home and Foreign Mission Day in the Sunday schools. This day has been recognized in our Cooperative Program for many years. In fact, it anti-dated the Cooperative Program and like the continuation of the Sabbath day when the law was written, these special days were continued.

The funds contributed to Home and Foreign Missions on that day through the Sunday schools will be divided 32% for Home Missions and 68% for Foreign Missions. This information comes from the Sunday School Board, but the percentage was agreed upon by the Southern Baptist Convention. Please pass this word on to the Sunday schools so that those contributing will know how the money given on those special days is to be used. We should make much of this day.

TOO MUCH BLUES

We have the Saint Louis Blues, the Leake County Blues and many others. The psychology is not good. People are likely to practice what they sing. A victory song is never a blue song.

IS THE COOPERATIVE PROGRAM A FAILURE

Occasionally, a man says that the Cooperative Program is a failure. Of course, those statements come from men who are not giving themselves one hundred per cent to the program. This statement leads us to ask this question: What of the program which is not the Cooperative Program? Is the program of that large host who are not supporting the Cooperative Program succeeding? What is it doing? Compare results. It is usually by comparison that we determine success and failure. Where is the proof to show that the program of the non-cooperators is succeeding?

Students of the Baptist Bible Institute reported for the week ending February 27: Professed conversions in their mission services were 16; number dealt with personally were 55; attending meetings 641; sermons and addresses 88; Gospels and tracts distributed 972.

THE RECENT MEETING OF THE PROMOTION COMMITTEE—AN INTERPRETATION

(By President W. J. McGlothlin)

The following brief interpretation of the recent meeting of the Promotion Committee is written at the request of Dr. Fred Brown, Executive Secretary of the Committee.

1. The meeting was well attended by its members. If I am not mistaken, every State Secretary was present and actively participating in the proceedings; also a number of editors. The interest was deep and sustained.

2. The Committee was earnestly seeking ways and means for continued and larger service. This was the major question before the Committee. How can the denomination best carry on until the meeting of the Convention in May and how can the Committee best assist? These were matters considered. The conclusions reached have already been given to the denomination through the press. If the suggestions made are generally carried out, important results will follow. These suggestions may be grouped as follows: First, let all our church, associational and State organizations work together to keep all our people up with their schedule in their giving, for to fall behind is certainly to fail; second, let all treasurers send on all funds received, promptly and completely, to their proper destination, for diversion of funds or delay in forwarding them is unfair and hurtful to all our general work; third, appeal was made to the churches for a fairer division of funds as between local and general objects, and to the States for a more equitable division of funds as between State and convention objects, for the obligation to support our work rests alike upon all our people. Much of our general work is suffering unnecessarily because of inequitable division of funds.

3. There was in the Committee a deep and poignant sense of the need of a reawakening, a quickening, a revival of all the people, ministers and laity. A spiritual apathy, lukewarmness, indifference, coldness, deadness, has settled over us, paralyzing our efforts and chilling our fervor. Our interest in missionary work abroad, in evangelism and missions at home, in Christian education, is lagging and waning. The Committee felt that a revival of our spiritual life and our moral earnestness was our first and greatest need, and so they called on all of us, pastors and people, to gather afresh at the throne of grace and ask for a renewal and strengthening of our spiritual selves. Then will the joy of service return to us and self-denial and sacrifice will be happiness. May all our people follow the Committee's request concerning a week of prayer in April, 10-17.

4. There was only one subject about which there was any serious difference of opinion, and that was as to the advisability of a debt-paying campaign. On this question the Committee was unable to reach agreement. Probably this question should not have come before the Promotion Committee, for this Committee will, in my judgment, best serve the denomination and the great causes if it confines itself rigidly to the work of promotion. Let its motto be, "This one thing we do." Let the Executive Committee and special committees wrestle with the complex and perplexing problems which arise among us, while the Promotion Committee addresses itself sacredly to promotion of the work as planned by the Convention.

There was warm recognition of the splendid service which Dr. Brown has rendered, deep appreciation of the generosity of his church in lending him to the denomination for these months, and keen regret that he feels compelled to return to the pastorate at the end of this Convention year. His period of service will be an inspiring example for his successors.

The reports concerning the Every-Member Canvass were meager, but heartening. More churches and more members of the churches than ever before have subscribed to the Lord's work. We have apparently at last found the best method of financing the Kingdom. Supplement the Every-Member Canvass by the general adoption of the tithe as a minimum and we shall have little trouble in financing our work in the future.

OPEN DOORS IN PALESTINE

(By Reverend and Mrs. Roswell Owens)

We feel urged to say with the apostle Paul: "... a door that offers wide and effective service stands open before me, and there are many opponents." (Weymouth). We are not going to write about the opponents, but we do want to emphasize the other part of the statement, that of the open door. So many opportunities are beckoning to us here in Palestine and Syria just now. It seems they are almost without number, and it would be an irreparable tragedy if we fail to enter these open doors. Surely we cannot, we must not, think lightly of these opportunities to preach Christ to lost men. Surely we cannot, in Pilate fashion, wash our hands of the matter and escape the responsibility. Paul believed that opportunities were God-sent; dare we believe otherwise about ours here? Paul was deeply concerned about the open door,—more than that, he exerted every energy at his command to enter in at that open door, in order to use the God-given opportunities to reach men for Christ.

Beginning with the Jewish work, let me tell you of the one crying need if we are ever to do anything for the Jew in Palestine. You know something of Tel Aviv, the new all-Jewish city just north of old Joppa. You have heard that it is an up-to-date city, very much like those in Europe or even America. It is the most modern city in all Palestine. You perhaps remember that Baptists once carried on work in Tel Aviv. For a short period, from 1926 to 1928, supporting a missionary couple there, who lived and preached Christ as the Saviour of both Jew and Gentile. But in the early part of 1928 this couple left Tel Aviv and since that time no one has reentered that door. That means that the start made there will soon be gone. You may have heard that in the Jewish colonies close to Tel Aviv there are many Russian refugees, and among these there are Baptists. These people have no one to preach to them, to lead them, or to encourage them in their belief in Christ, (and we might add they have much to discourage them, for the Jew still hates Christ and all who represent him). With Tel Aviv the best point in all the land to reach the Jew for Christ—according to the opinion of some of us here—and the colonies near presenting further openings for the work, it is difficult to conceive a more favorable spot for the preaching of the Gospel.

In thinking of Jerusalem one might speak of the need of a couple to help Miss Clor, the need of some sort of a church building that would be recognized as a place where one might always go and hear Christ preached. So much might be done for Christ in the land of Judea, both among Jew and Arab, if—we had the workers.

But coming to the land of Galilee, I should like to stop in old Nazareth and tell you how badly we need many things, most of all perhaps an elementary school. But perhaps there are greater needs elsewhere, great and important though this may be. Yonder at Haifa, situated on a beautiful bay just at the foot of historic Mt. Carmel—hardly twenty-five miles from Nazareth—one finds another growing and progressive city. There are indications that Haifa will, in the near future, become one of the largest and most important cities in the near east. It already boasts of more than 40,000 souls within its city limits. Soon it will have the best harbor in the near east; work is already under way and its construction will exceed \$6,000,000.00. With the likelihood that the pipe-line from the rich Mosul oil fields will strike the coast at Haifa, and that the new railway from the Dead Sea will come up the Jordan Valley, via Beisan, to Haifa, bringing the vast quantities of products from the new Dead Sea Chemical Works, and that the western terminus of the Haifa-Bagdad railway, it seems reasonable to believe that this city will grow by leaps and bounds in the years ahead.

Just north of Haifa, some twelve miles, is old Acre—Ptolemais in the New Testament—rich in Crusader history and from the days of old a Moslem stronghold. But today friends are asking that we come and establish work there. Mr. Hanna has gone there a few times to hold a service for

them, and he reports the situation very favorable. And just east of Acre, from one of the largest villages in Galilee men have come even to Nazareth saying there is an opening there and we would be welcome.

Some thirty miles east of Acre, yonder in the hills, is Safad, the highest city in all Palestine and perhaps that "city set on a hill," alluded to by Jesus in Matt. 5:14. It became a holy city for the Jews after their expulsion from Spain and Portugal. Here the first printing press in Palestine was set up in 1563.

Descending from an altitude of 2,747 feet above sea level, at Safad, to the shores of blue Galilee, which lies 682 feet below sea level, we would find another Jewish holy city, Tiberias, the only city of any size on the Sea of Galilee today. It was once the seat of the Rabbinic Sanhedrin, the birthplace of both the Mishna and the Palestinian Talmud. It is still the resort and dwelling place of orthodox Jews, and continues to be a seat of Talmudic study. The town is miserably hot in the summer months but very pleasant in the winter. The Jews are building many fine modern homes there and in all probability it will become even a greater city than it was in Roman times. In Tiberias the Scottish Mission has a large, well-equipped hospital, founded by the late Dr. Torrance, of Edinburgh, and carried on today by his son, a very fine physician and devoted Christian. The work of the hospital is far-reaching and its worth cannot be over-estimated, but thus far the mission has not done much pure evangelistic work. The people need physical healing but they need spiritual healing even more.

And as we think of places where the preaching of the Gospel is not heard, places that need Jesus and His healing more than they need all else in the world, we should like to mention one other field just here. It is one that has challenged us ever since we knew anything about it. This field encircles the villages of Palestine, but mainly those in Galilee. Nain yonder on the northwest slopes of Little Hermon, a place Jesus must have often visited when He was a boy, and the scene of one of His miracles; Endor just around the corner of the mountain to the east, where Saul visited the witch of Endor the night before his defeat and death; Shunem also on the slopes of Little Hermon, often visited by the prophet Elisha, who restored to life the son of the good people who had built for his use a little room on their roof; Cana of Galilee where Jesus performed His miracle; and other villages by the score less known to us. We have come to believe that the ripest field for the evangelization of the people may be in the villages of the country. Here the herald of the good tidings would have little trouble getting an audience for his message, which is one of the first difficulties he has to overcome in doing city work. Here he would receive a greater welcome, we are sure, than in the cities. Here he could always find that "audience of one" with time to stop and listen, and—come to think of it, did not the Master win most of His followers in this manner?

But, the main point of all this, as far as Baptists are concerned, is that we have no work in any of these places I have mentioned from Haifa onwards. And worse than that, there is no other Protestant body making any real and worthwhile effort to reach these people for Christ. And the doors everywhere are wide open! Several members of our church at Nazareth have moved down to Haifa seeking work, and they with others, are constantly calling to us, "Come down to Haifa and help us." It seems almost impossible to over-estimate the needs and possibilities at Haifa. Safad is the old home of Pastor Hanna and he is the authority for the statement that there is practically no effort by anyone to preach Jesus to the 8,000 souls there. The Scottish Mission has a good secondary school there, but no evangelistic work. Surely, Baptists ought to have a light set on that hill. Down at Tiberias there is a feeling of friendliness to missionaries and their work, due to the confidence of the natives in the work of the Scottish hospital, and this would prove to be a great asset in opening evangelistic work.

One might write on indefinitely of the open doors in Palestine, (and we haven't said a word

about Syria), but these specific examples have been given that you might know our thoughts and hopes,—that one of these days ere long we shall have the men and means necessary to go in and claim the people of these places for Him who lived and taught in these borders long ago,—He who came that men might have life and might have it abundantly.

The one need that overshadows all others is for men and women to go with the message of salvation. All other needs might wait if only we had workers. Without them we can never hope to win the people. These are items for your prayer-list. As these facts are brought to your minds and hearts, will you not pray with us that the day may not be far distant when the Gospel may be carried to these people?

BY GALILEE, BLUE GALILEE

(Random thoughts that occurred to me as I recalled my visit to this celebrated lake.)

(By Ernest O. Sellers)

In memory I stood again by the lake

Where Jesus so much loved to be;

I think of Him there, His wonders performed,
By Galilee, blue Galilee.

There sailors left nets—He gave the command—

Were fishers of men evermore;

With Him walked and talked, He taught them His way,
By Galilee, blue Galilee.

When storm tossed their boat, their hearts filled with fear,

Though toiling, no safety they see;

Then Jesus walked forth, bade waves to be still
On Galilee, blue Galilee.

On yonder hillside the Law He explained;

Nearby fed the thousands so free;

Touched eyes of the blind and lame caused to walk
By Galilee, blue Galilee.

The multitude heard, rejoiced in His day;

The children He clasped to His breast;

The sick were made whole, the lepers made clean,
By Galilee, blue Galilee.

The life that He gave, the wonders He wrought,
So real by the lake seemed to me;

Dear Lord in my heart dwell sweetly for aye,
Thou loved One of blue Galilee.

AMERICAN MISSIONARY FINED

Fine Remitted Only After American Authorities Intervene

It is almost like a page out of Medieval history. It reads like the record of the Inquisition. But it happened only a few days ago.

Dr. Everett Gill, Southern Baptist representative in Europe, was recently conducting a Bible Course in a little village in Roumania near the Jugo-Slavian border. The meeting started off well, was largely attended and perfectly orderly as any Bible Conference would be under Dr. Gill's direction.

Dr. Gill writes: "The Bishop of the Orthodox Church, it seems, set the police on our perfectly legal and orderly meeting. They demanded a certain document ('residence permit') which the authorities had not returned to me but I had another which was perfectly adequate as the head of the 'Bureau of Foreigners' wired and as the Minister of the Interior later admitted. However, the policeman said unless I paid a 1000 Lei fine I would have to go to jail. Several reasons induced me to pay the fine and take up the matter with the minister later. One was I didn't want to make a long journey to the capital of the district; I did not want to break up the Bible Course and, had the gendarme sought to take me the brethren would have forbidden him and there would have been a clash and I would have been held as a foreigner who 'incited a rebellion.' So I paid the fine. I took up the matter with the American Legation in Bucharest and, armed with a letter of introduction, I called on the Minister of the

Interior, who was very gracious and apologized in a formal manner and remitted the fine on the spot."

Explaining the cause of the incident, Dr. Gill says: "This part of Roumania was taken over from Hungary at the close of the World War and, in consequence, the Baptists enjoy the same freedom (technically) that they enjoyed under the Hungarians. But the District Bishop was appointed to his job with the understanding that he would suppress the 'Baptist Movement' down here and he is trying to keep his promise."

At any rate, Dr. Gill is still out of jail.—Word and Way.

AN EVANGELICAL GOSPEL

(By G. David Lindenmayer)

Text: "And the Lord added to them day by day those that were being saved. Acts 2:47.

The Gospel of Jesus Christ is an evangelical Gospel. It is the good news dispatched by a Heavenly Messenger to a world in need, a struggling, suffering, hungry world in want of a higher, nobler, and holier existence. This existence is found in the life of Jesus Christ, who claims to be and who is the Way to the higher, the heavenly life, i.e., the way to heaven itself. And although Christ was the Heavenly Messenger to bring the good news of the life which He claimed to be and which He exemplified so nobly, He imparts Himself,—the Higher Life, into the life of His evangel who in turn becomes a messenger to those who live in the shadow of death.

The potentiality of the Gospel of Jesus Christ has thus displayed its life-giving power from the time that Andrew "first found his own brother Simon," and Philip, true evangelist as he was, brought Nathaniel to Jesus.

The ancient prophet of Israel did well in lauding to the skies the messenger from the Heavenly Realm when he exclaimed:

"How beautiful upon the mountains are the feet of them that bringeth tidings of good, that publisheth salvation, that saith unto Zion Thy God reigneth!"

1. God can, but is not trying to evangelize this world independently of human agencies. Our text states that God "added to the church every day those who were being saved." The person who has come into possession of the new life in Christ does not need to be coerced into identity with God's people. The goodness of God which leads to his repentance will also lead him and constrain him to confess the Christ.

God has given man a will of his own, and this divine attribute should be exercised only in harmony with the Divine Personality. One man can not decide such a serious matter for another. God's method is to woo and to win, not to coerce. Once the change of divine grace has been wrought in the heart of the individual, God will do the adding to the church.

Jesus Christ uses no high-pressure methods, no draft-system in the mobilization of His army for world conquest. The Captain of our salvation commands; he shouts an imperial "Follow" but His commands are only for those who are willing to follow. "As many as are led by the Spirit of God, they are the sons of God." The jurisdiction of Christ over the individual life is limited to the degree of subservience of the subject who has crowned Him as "Lord."

2. Evangelism or true apostleship is not limited to the ministry. Herein is displayed the power of the Gospel. It is not entirely dependent on the ministerial profession. "The redeemed of the Lord will say so." The world will find it out by the eloquence of their living.

Each new convert to the faith becomes a walking testimonial of the wondrous grace of God, and of the dynamic power of the Gospel. The new recruit has made a complete about-face toward life. Now he is a new creature in Christ Jesus, and thus a new medium for the transmission of the current. The new man is a drawing card, an advertisement for whatsoever is noble, pure and good in life. Christianity has been sold to him. He is a partner with Christ in the business of living the Christian life. It is only natural that he should seek new recruits. The convert has

tasted of the Bread of Life. He wants others to taste and to see that the Lord is good.

The new convert or the new recruit may not understand the philosophy of the change from the old life. He cares little about the small profit which may accrue from conjecturing thereon, but his whole message is "wherein I was once blind, I now see." He has an entirely new outlook on life. With the joy of forgiveness he goes out, dispatched as it were, by a new zeal, as "an Apostle."

When a cold, cynical world asks the sarcastic question, "Can any good come out of Nazareth?" the young Christian can think of no better answer than "Come and see." The redeemed will "tell it to the world." They can not succeed in hiding such a stupendous fact. And if it be true that "sin will out," surely, it is no less true that he who has his soul flooded with the Light of Heaven can not withhold some gleam from a heart made dark on account of sin.

So we see that in a very real sense the Christian layman is as much an Apostle and as much an Evangel as the minister who has as his vocation the winning of lost souls.

3. An evangelical Gospel will lead to and will develop stability of character. The enlisted man is always better than the drafted man. He makes a far better soldier. The volunteer has more moral stamina. He is not a mere hireling or mercenary. He can put up a stiffer fight. Such qualities are necessary if we are to "endure hardness as a good soldier of Jesus Christ." The new recruit has enlisted because he believes he is in the right, and because he wants to get into the fight.

The sporadic seasons of mass evangelism are not conducive to stability of character. The enlisted man must be so many inches high, weigh so much, and be perfectly sound in mind and body. Under the draft system imbeciles, moral degenerates and defectives of every sort get into the rank and file. The morale of the army and navy is thus curtailed and the efficiency of the whole fighting organization is lowered.

God wants strong men, whole-hearted men, men who have manhood, manly men.

An evangelical Gospel was the means which gave impetus to the New Testament church in laying the foundation for the Christian religion. The birth of Christianity was in the wholesome and invigorating atmosphere of evangelism. Christ was a fisher for men and the purpose or object of the apostleship of the twelve was stated when He told the two sons of Zebedee that His program required that they too should become fishers of men.

Thus the evangelistic spirit became an epidemic and the contagion spread. Every follower of the Christ imbibed the spirit of real altruism, and felt that he was his brother's keeper. There was developed a community of interest. Such was the unselfishness, the spirit of fellowship, in the first church at Jerusalem.

The successful church may well cultivate the evangelistic spirit. For the only way to have a soul-saving church is to have an evangelical Gospel. And if it be true that growth is dependent upon the multiplication of cells in the biological field, surely the only way for the church of Jesus Christ to grow perennially is for God "to add to the church day by day those who are being saved."

The function of growth is thus vitally connected with that of development. The branch must abide in the Vine. If we would have staunch, Christian characters, we must therefore preach an evangelical Gospel, for only in an evangelical Gospel can we expect the full grown man built up in the true stature of manhood found in Jesus Christ, the great Fisher of men.

The Gospel of Jesus is a soul-saving, a life-giving Gospel. But it is a vitalizing Gospel only to the extent that it is an evangelical Gospel.

2006 Felix Ave., Memphis, Tenn.

The receipts at headquarters office show that Mississippi Baptists gave \$158.96 more this year in February than in the same month last year. This is a matter to be grateful for. Now, let's keep the receipts going this way through the year.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum
Col. Cor.—Miss Frances Landrum
Rec. Sect.—Mrs. D. C. Simmons, Jackson, Miss.
Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Pres.—Mrs. A. J. Aven, Clinton, Miss.
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.
Cor. Sect.—Miss Fannie Traylor.

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

THE IMPORTANCE OF THE MARCH WEEK OF PRAYER

(By J. B. Lawrence, Sec., Home Mission Board)

The issues involved always determine the importance of a movement. Judged in this way the March Week of Prayer takes first place in the denominational program at this time.

First of all, it blends study with devotion and enriches both with prayer. This we need. Information should be sanctified by consecration.

Second, it halts us on the highway of every-day religious service and calls us apart for a loving tryst with one of our great missionary undertakings. We will never do our best until a holy passion for our mission work seizes our souls.

Third, it throws open the door to specific effort and gives to each one the chance to express his love and loyalty to Christ and his devotion to the Cause of Christ by making a free-will offering to a specific interest and for a specific purpose. Nothing is more sacred than the right of the individual believer to be free to carry out the impulses of his own soul. Religion is a personal matter. Love for Christ is personal. Prayer is personal. The local work of the church has a direct and specific appeal. So must our mission work become direct and specific in its approach to the individual. If we would cultivate benevolence, then our people must be led to feel that they are giving to something that has life and love threaded all through it; they must touch the heart-life of the missionaries, catch the spirit of their devotion and feel the throb of new-born souls springing to life under the preaching of the Gospel. The recital of cold percentages set up in meaningless budgets cannot give this. Budgets must be made to live by the living appeal of specific missionary causes.

Fourth, the March Week of Prayer embodies the elements necessary to the solution of all our denominational problems. These elements are information, cooperation, prayer and sacrificial giving.

Baptists will take their rightful place in the world's evangelization when they make missions first in their church and denominational life.

I have not emphasized the importance of making the offering as large as possible. It is not necessary to do this if we will really study and pray during the Week of Prayer. The soul that is surrendered to Christ will do its best. Our first and supreme thing is to give ourselves to Christ. Then all we are and all we have will be made usable for His Kingdom.

Our Home Mission work is in dire straits. Unless the Lord leads our women during the March Week of Prayer to give all they have set as a goal and more, the work will have to be slashed to pieces. To maintain the work as it now is it will be necessary to have \$125,000 more than the Co-operative Program will furnish. There is no way to get it if the women do not give it to us in the March Week of Prayer Offering.

The 100% associations in our institutes were as follows: Alcorn, Kemper, Marshall, Noxubee, Tippah, Wayne, Yazoo.

The 100% churches: New Zion (Copiah), Yazoo, Eden, Goodman, Greenwood First, Sidon, Schlatter, Indianola, Boyle, Shaw, Rosedale, Isola, Greenville, Hollandale, Cleveland, Coldwater, Senatobia, Hernando, Love, Byhalia, Holly Springs, Oakland, Calhoun City, Duck Hill, Moss Point, East Moss Point, Gulfport First, Lucedale, Leakesville, DeSoto, Shubuta, Buckatunna, Ridge (Scott Co.), Harpersville, Forest, DeKalb, West Point.

Mrs. L. R. Williams, Young People's Counselor for District I, will hold the Stewardship Declama-

Our Young People's Column

"Even our practical pursuits must sing and soar."—Emerson.

With March here, our "practical pursuits" are pressing upon us:—Week of Prayer for Home Missions, March 7-11; State Declamation Contest, March 19th; Junior G.A. House Party, March 25-27, Blue Mountain.

We can march to victory in March if we but keep the spirit of these fellow-workers mentioned below singing in our hearts. We gladly pass on to you such singing and soaring over difficulties.

By long distance telephone this morning I learned that the Greenwood contestants in the Declamation Contest rode two and one-half miles with their automobiles perched on high built trucks to get to Ruleville to the District Contest. Isn't that perseverance for you? Think of riding that far with water, water everywhere! We are glad to take off our hats to such young people and such leaders! We are certainly proud of them! It makes us lift a prayer for our State Contest that all of us are looking forward to and praying for March 19. It is a "practical pursuit" that will sing and soar toward larger stewardship if we but carry the courage and prayers in our hearts that are significantly shown here by our Greenwood friends.

The following paragraph from a letter I received this week from Mrs. T. C. Burney, of Tchula, will delight your hearts, I know.

"The radio banquet was one of the most enjoyable as well as spiritual experiences that has been mine in a good while. The President of W.M.S. offered her home. The Y.W.A. social committee had it beautifully decorated, the reception was good, and Oh! Mrs. Cox was wonderful, as always. The necessity of wearing boots part of the way failed to dampen the spirits of the girls and their counselor, so we had a grand time.

In checking our mailing list for January and February we find that we have 7 new Y.W.A.'s, 8 new G.A.'s, 9 new R.A.'s, and 3 new Sunbeams. How we do welcome these new leaders and boys and girls, but still there are others whom we must reach during this year. We are glad these 28 new organizations are with us in time for the observance of our Week of Prayer for Home Missions March 7-11. Let us remember that "The Healing of the Land" that is so sick with sin can only be accomplished by a further giving of the "water of life." We can have some part. Let us listen to Dr. Lawrence's appeal and pray and give as never before. Your District quota for the young people is \$125.00. Do your best in going far beyond this! Set a worthy goal now for your own organization.

Our Junior G.A.'s are still planning on motoring to the mountains for our House Party at Blue Mountain College March 25-27. Had you thought about its being Easter? Fine! Won't it be glorious to be there

on the mountain top for that beautiful, significant occasion? We haven't forgotten it in our program, either! You must wait! Now a low voice does inspire, "Come up higher, come up higher."

tion Contest for her District March 6th at 2:30 o'clock, Griffith Memorial Church, Jackson, Miss.

It was with great joy and anticipation that we welcomed our Miss Traylor and Frances Landrum to District Five. We had longed, looked forward to the Institute they were to hold in our midst, and truly all our expectations were realized. As one lady remarked, "Oh, we have just so many knotty problems to present to them." We had always valued our Year Book, but am sure since the study of it under their able leadership we will use it more faithfully.

It is said that to know is to do, to do is to give, and to give is to pray. We are so grateful to have had these days of study and trust that great good will be the result. We had three meetings in District Five, one being a hundred per cent—Macon; one in West Point and one in Ackerman. A very fine representative attendance was at each of these meetings, but many were disappointed in not being able to attend as the water was over the highway for the West Point meeting, and a number from Starkville and Columbus could not attend. They were ready for their trip and found the highway was impossible. We are hoping that our Secretary and Young People's Leader may visit them another time in the near future.

Our women are willing and anxious to learn and be of service in the Master's vineyard. Let us pray that God may give us a great blessing,—may we ever realize that we "must work for the night is coming, when man's work is done."

Mrs. Isam Evans, District Five.

Mr. Roger Babson says that 40% of the millionaires in the United States and Canada are the sons of ministers. And in positions of prominent achievement the daughters are not far behind the sons.—G. P. White.

The First Church, Meridian, conducted a week of study beginning February 7th. Messrs. J. E. Byrd and Wyatt Hunter represented the State Sunday School Office, Mr. Byrd teaching "Studies in the New Testament," and Mr. Hunter teaching "You Can Learn to Teach." Besides these the following also taught in the school: Miss Caroline Cochran taught "The People Called Baptists," Mrs. H. C. Bass taught "The Young People's Department of our Sunday School," the pastor, Dr. H. C. Bass, taught "Building a Standard Sunday School," and Judge H. R. Stone taught "Christ as John Knew Him," an extra study course. The average attendance for the week was 214. The eight Baptist churches of the city were represented in the school. There was a large number taking the course in this school who are not teachers. They took the work as a matter of Christian culture for the purpose of enriching their own lives as Christians. The entire church has felt the effects of the week of study. The class taught by Mr. Stone, and which received no awards, was attended by 53 people. As has been repeatedly the case, Messrs. Byrd and Hunter endeared themselves to the Meridian people during this week of fellowship. There are now several people studying for the Gold Seal. The Meridian church has teacher training in progress practically every week in the year.

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East Mississippi Department

By R. L. Breland

Eden

We read of two Edens in the Bible.
One at the beginning and the other
at the close of the Book. The word
Eden means pleasantness—a place
where all is purity, love, health and
happiness. No sin can remain in
Eden, for pleasantness flies away
when sin comes in at the door, and
Eden is destroyed.

It was in the first Eden that the
first love-note was ever heard in
mortal realms. It was here that
God sang the song of love to the
creature, man, which was no doubt,
a love song. Here, too, the first
words of love were spoken from man
to woman as Adam and Eve, under
the spreading oaks of Eden, sang
the sweetest melody known to the
human heart, the melody of love—
"Love's Old Sweet Song"; a melody
that has softened hearts and encour-
aged to dare and do in all ages of
the world's history.

As this first pair walked amid the
beautiful flowers and scented the
aroma that they gave forth in that
long ago day, as the gentle, mellow
rays of the moon beamed down upon
them on a spring night, their hearts
were melted and they told their tales
of love into willing hearts. All was
radiant and lovely. "Not a wave of
sorrow rolled across their peaceful
breast," for no sin had entered there.
Oh, for an hour of such ecstasy while
we live—we will have it after awhile.

If these conditions could only have
continued! But, alas! such was not
to be. One day the enemy of souls
came upon the scene. With his se-
ductive falsehoods he induced our
first lovers, the head of the race, to
sin and thus the virus of death en-
tered the garden and the race. Like
the deadly poison in the spring that
runs down the streams therefrom,
this sin has gone down the human
stream and killed everything along
the shore and in the waters.

Eden became a garden of death—
"For in Adam all died." The two
happy lovers became a diseased and
distressed people. The first born

took the life of the next in line. Oh,
how the one evil multiplied! Every
tear, sorrow, heartache, pain and
death are sourced from this one small
beginning. Our pathway is strewn
with the graves of our loved and
lost. How sad the picture, how aw-
ful the fate of man! But there is
another Eden. Hallelujah!

—BR—

THE PREACHER AT MISSISSIPPI COLLEGE

(By Rev. Geo. Gay, Clinton, Miss.)

This article is written by a Mis-
sissippi College student at the re-
quest of Secretary H. L. Martin. Its
purpose is better to acquaint the
people of Mississippi with the ad-
vantages for the preacher (minis-
terial student) in the college. I shall
not attempt to name these advant-
ages, but merely show some of the
things which ministerial students
have done and are doing as a result.

Permit me to say here that Mis-
sissippi College is not a theological
seminary, and that it is not a "school
of preachers." Of the approximate-
ly 400 students who have registered
this year, only about 50 have been
ministerial students. But it is a
school where organized Christian
service is sponsored and encouraged
for every student, regardless of pro-
fession or course. Without naming
these organizations, we will say that
if any student should attend every
meeting sponsored by Christian or-
ganizations on the campus, which is
available to all students, he would
average over 15 meetings each week.
These meetings are more largely at-
tended by ministerial students be-
cause their interests are in this kind
of work. In addition to these meet-
ings on the campus, some of the
preachers attended out-of-State
meetings last year at Memphis, At-
lanta, and Ridgecrest, plus several
Statewide meetings. At present one
of them is in Nashville attending a
Southwide meeting of students.

Surely, it is not necessary to make
any remarks regarding the splendid
department of Christian Education
in the college. But should there be
one who does not know it, I can say
this department is not surpassed
anywhere in any college of its kind.

No small part is played in the
government and other activities of
the student body by the ministerial
student. Surely, this is an infallible
testimony to their popularity with
the students as well as to the fact
that there is no factionalism between
them, since all these offices are
filled by men who are nominated
and elected by the student body. The
captain of the football team, the
President of the student body, the
President of the Hermonian Society,
the President of the Philomathean
Society, the President of the B.S.U.
Council, the former President of the
B.S.U. of the State, the General Di-
rector of the B.Y.P.U., and two
members of the student Honor Coun-
cil for this year are preachers. Cer-
tainly, such testimony as this must
be taken as proof of a genuine dem-
ocratic spirit among all the fellows.
Other minor offices not named here
are filled by preachers also.

One of the most important parts
of the young preacher's life in col-
lege is his opportunity to do personal
work and handle the Word of God.
This opportunity is offered to all by
what is known to the college as The

Mission Band. Each Sunday after-
noon from 15 to 20 students go to
Jackson to hold services and to do
personal work in the Old Ladies'
Home, the Old Men's Home, the
county and city jails, and the Char-
ity Hospital. This has been the ex-
perience which has stayed longest
with the preacher student. It was
the first real opportunity he had
really to do personal, evangelistic
work among people who are calling
for the Word. The major part of
the expenses of these trips is borne
by the W.M.U. of the Clinton Bap-
tist Church.

And now we come to the last
point for discussion which at pres-
ent is not the least. We are pleased
to call it the financial problem. Out
of the several students who had to
leave school after the first semester
this year there was only one minis-
terial student. The preachers have
stayed when there was seemingly
less possibility of their staying than
others. Through the kindness of the
Ministerial Board, they have their
rooms free of rent and some of them
even have their own kitchens and
dining rooms, thereby eliminating a
great deal of the expense of living.

I do not say that the ministerial
student is shown partiality by the
administration nor by the student
body; but it is a fact that the preach-
ers at Mississippi College have a
"square deal" in every way and they
are certainly making the best of it.
Last year about this time an article
appeared in this paper of which we
quote a part. It said, "No single
agency means more to our progress
and efficiency than Mississippi Col-
lege. Baptists are what they are
in this State today largely because
of Mississippi College. The influ-
ence of our girls' colleges is not far
behind. I sometimes feel that we do
not value the men and women in our
schools at their real worth. Some of
them have made the institutions with
which they are connected, and have
practically handed them to the de-
nomination on a silver waiter." Read-
er note that last statement espe-
cially and remember that a great
number of the "makers" the writer
spoke of have been preachers. May
these few words enlighten any of our
people who have not known the ac-
tual situation—the splendid advant-
ages available here for all students,
including, of course, the young
preacher.

—BR—

CHRISTIAN EDUCATION AT CLOSE RANGE

It was our privilege to have Dr.
H. L. Martin, Secretary of the Edu-
cation Commission, with us in Ne-
shoba county the first of the month.
He spoke to the schools through the
day in a very strenuous program,
and to the saints at Philadelphia
each night. I do not think we have
ever had in this section a program
in the interest of Christian Educa-
tion that was as helpful as the one
put on by our efficient Secretary.

He was graciously received and
earnestly urged by every faculty and
student body that had the pleasure of
hearing his messages to come again.

I think he is on the right track,
bringing the students face to face
with the facts concerning our great
Christian schools, which facts many
of them know but very little. If
this work can be followed up by our

school men, I believe in the course of
a few years there will be a great
stream of our young people flowing
into our Christian schools.

I wish to express to the Education
Commission my deep appreciation
for making it possible for us to have
Dr. Martin for these few days in
our county, and to again thank our
good Secretary for his earnest and
faithful service rendered. COME
AGAIN.

—W. W. Kyzar.

—BR—

COLDS

(By Felix J. Underwood, M.D.,
State Health Officer)

When Dr. Samuel Johnson visited
the Hebrides a century and one-half
ago, he was told that the people of
St. Kilda "caught a cold" every time
a ship came into the harbor. "Pre-
posterous," said the very positive
Dr. Samuel. "Ridiculous, a mere
fable." Fifty years later someone
who had studied the matter found
that a ship could enter the harbor
of St. Kilda only with an east wind.
Therefore, it was thought that the
east winds brought the colds.

Now in 1932, we know still better.
We know the ship's arrival did it.
We know that colds are actually
transmitted from one person to an-
other, and that if there is no germ
there will be no cold. A ship coming
into a harbor only once a year with
a careless, coughing, and sneezing
crew, bringing the latest news and
song hits and latest germs, also,
from the outside world, could scarce-
ly keep from starting a cold raging
among the otherwise isolated people
of this remote community.

A cold is a germ-carried disease
just as definitely as diphtheria or
typhoid fever. Most infectious dis-
eases are given out by the nose and
mouth and taken in by the same
routes. Coughing, sneezing, and spit-
ting by others cause us to breathe
the germs and we, in the same man-
ner, spread the infection to others.

Our best armor for protection
against this disease is bodily resist-
ance through general good health.
If our resistance is lowered, germ
attacks very likely will be too much
for us. Infection plus lowered re-
sistance produces the cold.

"Screen Every Home by 1935"

—BR—

Inthipid

The editor of a small town news-
paper explains the loss of the letter
"s" from his composing room as fol-
lows:

"Last night thome thneaking
thcoundrel thtole into our compoth-
ing room and pilfered the cabineth
of all the eththeth. Therefore, we
would like to take advantage of
thith opportunity to apologize to our
readerth for the general inthipid ap-
pearance of your paper. We thould
altho like to thtate that if at any
time in the yearth to come we would
thee thith dirty thnake in the
grathth, about the premitheth, it
will be our complete and thorough
thatithfaction to ththoot him full of
holeth. Thank you!"—Selected.

—BR—

The dear old lady stood on the
cliff watching the revolving beacon
on the lighthouse.

"How very patient those sailors
are!" she exclaimed. "The wind has
blown out that light a dozen times
at least and they still keep on light-
ing it again."—Ex.

The Sunday School Department

SUNDAY SCHOOL LESSON FOR MARCH 6, 1932

(By L. D. Posey, Jena, La.)

Subject: Jesus Washes His Disciples' Feet.

Golden Text: The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many. Mat. 20:28.

Scripture for Study: John 13:1-15. Time and Place: Somewhere in Jerusalem, during the week of the crucifixion of Jesus.

Introduction

The lesson for this date brings us in contact with two difficulties over which the religious world has caviled from time immemorial, and will continue to do so till Jesus comes and makes it plain to all of us. The first one is the correct order of events during the last week of our Lord's human life. The other is not only the place in the order of events of the subject of this lesson, but the real purpose of it as set forth by Jesus.

Perhaps the entire so-called religious world is agreed that it teaches a lesson in humility, but its place in Christianity, or, to be more definite, in a New Testament church, if a place there at all, is the precise point at issue.

Several things conspire to make this subject difficult. One is that all the other Gospels tell of the Lord's Supper, but say nothing of Jesus washing His disciples' feet; while John mentions a supper in connection with the washing of the disciples' feet, but does not tell definitely the time and place in such way as to leave no room for cavil. Now, since from the viewpoint of our interest in a New Testament church, all other questions connected with this incident are of minor importance, I suggest that we omit them for the present, and try first of all to decide whether or not footwashing has a place in a New Testament church. If it does, then perhaps it will be easy to determine that place. If it does not have a place there, then maybe we can learn where it belongs, and the purpose our Lord had in view when He washed the disciples' feet.

The Lesson Studied

If I am at all correct in my interpretation of this difficult subject, it is necessary to view some other events to clear the way so as to see this one in its proper light.

It will be remembered that at the time of Christ's triumphal entry into Jerusalem, to all appearance, He was about to proclaim Himself king, and begin His rule, endorsed by the glad acclaim of the assembled multitudes of Israel, possibly between one and two millions in number. This prospect of worldly power and glory fanned to flame the selfishness of more than one person. The mother of James and John was a kinswoman of Mary, the mother of Jesus. She sought for her sons the first places of honor in that expected kingdom, namely; that one should sit on His right and the other on His left hand when He should begin to reign. Then

there was Judas, who had been treasurer of the company of disciples. He had become hopeful that he might handle the finances for the government under the new king. But his hopes had been blasted the night Mary anointed Jesus at the feast in Bethany, which Jesus said was for His burial. Judas decided that if that was the way the whole thing was to end, he would make the best of a bad bargain and betray Jesus into the hands of the chief priests for whatever he could get. Between that night and the night of the passover, he closed his dastardly bargain. So, when they assembled in that upper room, there were two factions contending for the places of honor. James and John, in ignorance of the future, were still hoping for the best. Judas, knowing what he had planned to do, but wanting the chief place to keep up appearances. In that mood they sought places at the table for the feast.

Jewish social custom required that the feet be washed after coming from the street into a home, especially the feet of guests, before entering the best room, which was the place in that home where Jesus and the disciples were to observe that passover supper. There was not a servant to perform that duty for the thirteen persons in that group. In their desire for the best places, no one volunteered to take the place of a servant and wash the feet of the company. Jesus gave them plenty of time to think and act, but no one was willing to stoop that low.

At this point the average Bible reader is much in error as to the amount of time consumed at a passover meal. We think of possibly thirty minutes, when two hours would be the least possible time; and instead of drinking one time, they would always drink at least four times. But don't worry about that. There was no danger of getting drunk, or even feeling the effects of what they drank, in the sense of alcoholic stimulants.

Unfortunately, John 13:2, in the King James version, reads, "And supper being ended," where the literal meaning is, "And supper having begun but not completed," etc. In the Greek, there is but one word which is composed of two words, one conveying the idea of beginning, and the other the idea of an incompleting act. If we were to express the whole thought in one word it would be "continuing," and the passage would read "And supper continuing," verse 2, "Jesus," verse 3, "began to wash the disciples' feet," verse 5. As the account stands in John 13, the average reader concludes that the Lord's Supper having been instituted, Jesus then washed the disciples' feet. With that thought in mind, some teach that it is a church ordinance, and to be observed in connection with the Lord's Supper.

Jesus was the host for that group on that occasion. Jewish custom required that after passing the first cup of the passover, the host rise and wash his hands. So, when Jesus rose from the table it attracted no

special attention until they observed Him prepared to perform the service of the lowest servant. He evidently approached Peter first; hence, the record of His protest, and what followed.

With the lesson of humility taught in a way they would never forget, they proceeded with the supper, during which Jesus made known that one of them would betray Him. Through Peter's suggestion John's question and the act of Jesus, it was revealed to Peter, John and Judas, that Jesus knew that Judas was the culprit.

That Judas left the room immediately after the words of Jesus, "That thou doest, do quickly," without attracting any special attention, was due to the fact that at that very hour, and until midnight, the poor would be waiting at the proper place for means with which to procure things for the feast which was to continue for seven more days.

With Judas out of the way they continued with the passover supper until it was completed, then Jesus instituted His supper, delivered the discourse of John, chapters 14, 15, 16, and offered the prayer of chapter 17, and then they went to Gethsemane.

Conclusion

Lack of space forbids further comment; so, just this in conclusion: Jesus washed His disciples' feet the night He instituted His supper, but not in connection with that act. He did it to teach them by example that the truly great are humble and unselfish. Humility is never paraded. The whole purpose of Christ's teaching is annulled by washing feet in the church to show how humble we are. The greatest pride is feigned humility.

Jesus washed the feet of Judas because He was the One who had not been "born of water" (divine truth, see Eph. 5:26) "and the Spirit." He needed regeneration. That act was giving him one more chance to repent.

Though Jesus washed Judas' feet, He did not give him the elements of the Lord's Supper. He had sent him away. The lesson is obvious. The unsaved have no business at the Lord's table. Finally, the Lord's Supper should not be observed in the presence of the unGodly. Some things are too sacred to be witnessed by alien eyes.

A WORD ABOUT THE AMERICAN BAPTIST THEOLOGICAL SEMINARY

I do not need to say that we have shared the trials of "the depression." But the colored brother has learned one great lesson. He knows how to do without. Dr. Gambrell used to say that he had learned one thing, "He did not have to have anything that he could not get."

Our move down into the city has been to our advantage. It is easier

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Through our liberal, co-operative plan, GOTTSCHALK'S METAL SPONGE has helped more than 30,000 different bodies raise funds to successfully promote their work. It is a meritorious household necessity that sells and repeats easily. It cleans and scours everything — yet keeps the hands dainty and white. Write today for information regarding our liberal money-making plan.

Let the LITTLE FELLOW show your organization the way to greater usefulness and service.

METAL SPONGE SALES CORP'N
John W. Gottschalk, President
Lehigh Ave. and Mascher St., Phila.

to live. Some of the students have been able to find "jobs" which helped them to meet expenses. Our Student's Aid Fund has enabled us to keep the dormitory going. Our teachers have done double duty in the classrooms. One tutor has given good supplementary service. We have thirty students enrolled, and six in the correspondence courses. Dr. J. C. Miles, our white teacher, cares for that.

The National Baptist Convention has quickened their contributions, and the rest of the way looks more encouraging. This word to our Southern Baptists: "Just press the Co-operative Program and enlarge the number of contributions, and we will come out. We are depending on our people for support. We propose to do the work."

—O. L. Hailey, Ex. Sec.

—BR—

"This is a foine country, Bridget!" exclaimed Norah, who had but recently arrived in the United States. "Sure, it's generous everybody is. I asked at the post office about sending money to me mither, and the young man tells me I can get a money order for ten dollars for ten cents! Think of that now!"—Youth's Companion.

Gray Hair

Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

Why You Should Patronize This Baptist Institution

Any and all books, Bibles, song books and church supplies advertised, announced or offered in this Baptist paper are obtainable through your Baptist Book Store, organized, equipped and operated jointly by Baptists of your state and the Baptist Sunday School Board. You will want to support this Baptist Institution with your loyal patronage, because its profits are used to develop Baptist work in your state.

BAPTIST BOOK STORE, 502 East Capitol St., Jackson, Mississippi

PREACHERS' DEBTS VERSUS CHURCHES' DEBTS

Much has been said and written from time to time about the preacher who makes debts that he does not pay. I think it was Dr. B. H. Carroll who said that "the preacher's worst enemies are debts, dirt and the devil." Most people who discuss the preacher's debts, and insist that the preacher above all others should pay his debts are thinking of how unpaid bills hurt his influence and hinder his usefulness as a Gospel minister, and that should be given much consideration.

Very few preachers ever repudiate their debts, and yet some do not pay all their bills. But is this caused by dishonesty? There may be a few isolated cases where such is true, but I do not believe it is the rule. Most pastors in the larger town and city churches get salaries that enable them to meet all their obligations, and some of them are able to save a little money for a "rainy day." But many pastors of smaller churches find it hard to get money enough to live on. Many of these never get the salary which is promised them by the churches they serve.

A pastor is called to a field consisting of several churches. They all make a promise to pay him a certain amount during the year. He does not expect all of them to pay up each month since most of them are farmers and do not get much money during the year, but they promise to pay him in the fall, and he has nothing to live on but his salary; therefore, he must get someone to furnish him something to live on during the year, promising to pay up when his churches pay him in the fall. Then when fall comes, if they do not pay him, he is not able to pay his bills, and he is the one who gets credit for being dishonest.

I succeeded a pastor at one place where the church owed about one-third of his salary for the year and urged the church to pay him. After much urging we were able to get about one-fourth of the salary, and the pastor and a school teacher who came into the community paid four-fifths of the amount that was raised. This church had a record of letting all their pastors leave without getting all their salary. One pastor told me that during one year he was able to collect only about one-fourth of his salary. Another pastor failed in one year to collect \$500 which was more than one-third of his salary for the year, and it cost him about \$500 to do the work. I know one pastor who says he has served fourteen churches in Mississippi, all of which have promised him a definite salary except one; but only two of that number have ever paid what they promised.

I think that next to the spiritual condition of the members of the church the greatest worries a preacher has is when he finds he is not able to meet his obligations as he has promised. These worries make it impossible for him to do his best work, and in many cases, send him to a premature grave. But is he responsible for these conditions? Not every time. He has trusted his brethren and they have failed him. They pay all other bills, and if times are hard, they will just forget what they owe the preacher, but expect

him to go along and continue to serve them without complaint, and he usually will do so because God called him to preach and he, like Paul, feels "woe is me if I preach not."

I am sure there are many churches which will make great sacrifice that they may pay their obligations to their pastors, and consider this obligation just as sacred as the one where there is a mortgage on their church property. Then I know full well that the times just now make it hard on many churches as well as individuals to meet their obligations. But I am thinking of the great number who forget their obligations to God and to His servants, and allow him to serve them and then fail to do what they have promised to do.

Someone may say this is not a subject for a preacher to discuss, but I feel that someone should discuss it. I am broke down in health now, and cannot preach, and do not know whether I ever will be able to preach again or not. So I think of some things once in awhile that it seems someone ought to say, and I just start. If there is a church member who reads this and your church has not paid up the man of God who has given your church his best, and has suffered in so doing, won't you, as a child of God, start a move in your church to see that the right thing is done. "They that preach the Gospel shall live of the Gospel."

BORN OF WATER AND SPIRIT

John 3:5 is a passage of Scripture much discussed. Fortunately or otherwise, it is again in the limelight among Southern Baptists.

What does "born of water and Spirit" mean?

From verse 3, we learn that Jesus was talking about that spiritual change which must take place in men before they can see or enter the Kingdom of God. We call that change "regeneration," or the "new birth." The words used by Jesus in verse 3 literally mean "born from above." Then, since water baptism, nor any other baptism was under consideration, either by Jesus or Nicodemus, baptism is removed from verse 5, by the law of elimination. Then what does verse 5 mean?

In every birth, both physical and spiritual, there are two agents. In the physical birth it is father and mother. In the spiritual birth it is divine truth and the Holy Spirit. So, Jesus literally said, "Except a man be born of divine truth and the Holy Spirit, he cannot enter into the Kingdom of God."

It is the special prerogative of the Holy Spirit to convict men of sin, bring them to repentance, and point them to Jesus as their only hope of salvation. This can be done only where divine truth, the Bible, the word of God the Gospel is known mentally to the lost. That is the reason the Gospel must be preached to the heathen. The Holy Spirit, one agent of the new birth, must have divine truth, the other agent for the same act, before there can be a new born soul into the Kingdom of God.

That the foregoing is the correct interpretation of this much discussed verse, is true from a number of reasons. In the fourth chapter of John where we have the conversation of Jesus with the Samaritan woman, Jesus constantly used water as a

symbol of divine truth. This can be proven there, as in John 3:5, by the law of language. A synonym or symbol can be substituted, and the sense of the sentence will not be destroyed. Try it for yourself and see. Then, in James 1:18 we have the matter made perfectly clear, where we read, "of His own will begat He us with the word of truth." There we have the two agents brought together in such a way that we cannot be mistaken.

Who begets spiritual life in the lost man? Evidently the Holy Spirit. What agent does he use? Unquestionably, divine truth, which is symbolized in John 3:5 by water. The same use is to be found again in Eph. 5:26. There again the explanation is so given by the Holy Spirit in having the record made, that we cannot be mistaken.

Yours fraternally,

—L. D. Posey, Jena, La.

—BR—

HE KNOCKED OUT THE CANTEEN

One of the picturesque figures often seen in the Senate gallery is a native son of Arkansas, Chaplain Frank M. Wells, who was known in Washington thirty odd years ago as "the man who knocked the canteen out."

Chaplain Wells, then fresh from service in the Philippines, created a sensation by appearing before President McKinley and his Cabinet and the Military Affairs Committee and picturing in lurid fashion the evils of the old army canteen or saloon which, he declared, spread drunkenness, debauchery and widespread inefficiency among the soldiers. It is the proud boast of this widely known "Arkansaw Traveller" that President McKinley backed his efforts, and the army canteen saloon went out forever. Since then Chaplain Wells, who was born and reared in Ashley county, Arkansas, has spoken widely over the nation in evangelistic and Prohibition work, took a leading part in making Arkansas dry, and was one of eight candidates for Governor in 1920.

Has Eye on the Senate

It may be that Chaplain Wells, remembering that Governor James P. Eagle, of Arkansas, was an honored Baptist preacher, is thinking of running up his lightning rod for political honors and is watching from the Senate gallery to "pick out a seat" for himself, for he has received over a hundred letters from friends in Arkansas urging him to make the race to succeed the honored consort of the late lamented Senator Carraway.

Asked about his intentions as to entering the forthcoming campaign, he said: "Of course I greatly appreciate these letters from my Arkansas friends, and I confess that there is an inspiring fascination about watching the United States Senate in action."

"I don't know what I am going to do, but one thing is certain—if I were to run and get elected, I would beat some of these Senators from northern and eastern States answering the roll call."

Frank M. Wells is a man of stalwart stature and a stirring orator along patriotic lines, as will be remembered by those who heard him in Arkansas during the World War,

EYES TIRED? Relieve the fatigue safely and painlessly with a few drops of Dickey's Old Reliable Eye Wash. Drug stores or by mail 25c. DICKY DRUG CO., BRISTOL, VA.

when he delivered over seven hundred speeches in behalf of national loyalty to the request of Governor Charles Brough and Secretary of War, Newton D. Baker.

Chaplain Wells knew Vice President Curtis and President Herbert Hoover in their boyhood, but he says that the next President of the United States ought to be Senator Joe Robinson, of Arkansas, who told Raskob, "You cannot paint the skull and crossbones of the outlawed liquor traffic on the banner of the Democratic Party."

—Wm. D. Upshaw.

George Washington Inn
Washington, D. C.

—BR—

WHY STUDY "BUILDING THE INTERMEDIATE DEPARTMENT?"

I watched a potter as he took some clay and fashioned a beautiful vase. He KNEW where and when to give each touch. He added and took away clay. A beautiful symmetrical vase was the result. He knew HOW. Months of patient study and practice were back of the making; yet the vase will be broken some day. If it is necessary for the potter to spend months in training in order to produce a vase that will be destroyed, if it is necessary for the surgeon to spend years studying to perform a delicate operation on a body that will some day cease to live; if the teacher must spend a lifetime in preparation that he may train minds that will cease to function; how much more important it is that the worker touching the immortal soul, the only task that shall never cease, shall know HOW!

Why work with Intermediates at all? Is it not because there are definite needs to be met? The worker must know HOW.

"Building the Intermediate Department" tells how. Master its contents, carry out its suggestions. You will want to know the Master Workman better, to study your pupils that you may meet their needs and to develop a personality that will make you a power. You will know HOW.

Order from your State Baptist Book Store. Price forty and sixty cents.

—Mary Alice Bibb,

Intermediate Department,
Baptist Sunday School Board.

When you use RU-BON you have found something for ECZEMA, ATHLETES FOOT, PSORIASIS and PILES. Stops itching.

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STANDARD FOR 50 YEARS
WINTERSMITH'S CHILL TONIC

For over 50 years it has been the household remedy for all forms of

Malaria Chills and Fever Dengue

It is a Reliable, General Invigorating Tonic.

The Children's Circle

MRS. P. I. LIPSEY

My Dear Children:

Yesterday someone who lives here said to me, "Have you noticed the white Iris, how finely they are growing?" And I said that I had, and that they are so much bigger this year than they were last year. And they are so white.

This morning I went out to look at two flower beds where nearly three months ago we planted 100 tulips. And they were coming up, here, there and everywhere in the beds. I could see in my mind's eye the red, yellow, pink and purple cup-shaped blooms that would in a few weeks smile into my face.

Out in the corner bed next to the highway is a big bush that some people call Breath of Spring and its flowers smell just that way, though some people call it Winter Honey Suckle. For the past six or eight months, it has been blooming "off and on," the small green and white flowers coming out all along the branches, breathing out an odor indescribably, appealingly sweet.

A few days ago I pinned to my coat as I was going out, a cluster of leaves and tiny blooms cut from a big apple-geranium that has spent the winter in our dining room. All the way there came to me as I walked, the spicy sweetness that is characteristic of it. Everybody that was at all close to me caught its fragrance, and the lady to whom I was carrying the little bunch of sweetness wanted a cutting to grow one for herself!

Now, of course, there is a lesson hiding in my flowers, more than one, in fact. I do so much want you to be clean, white, like the iris! I'm talking about your hearts, which should grow in them honesty, truthfulness, right-doing. Have you these things in your life, bigger, more controlling, than they were last year? And are you growing in grace and beauty, like the tulips, "adorning the doctrine of God our Saviour?" I am hoping that in your hearts are growing those flowers of kindness, goodness, helpfulness, mercy, gentleness, which shall be known by others as a sweet influence upon their lives, like the modest sweetness of the Apple Geranium and the Breath of Spring.

Just room now for one request. Perhaps you remember that about two years ago we sent some money to Miss Juanita Byrd, to buy books. Now she is in Shanghai, in the vicinity of the Japan and China war. Will you not all pray that the Lord will keep watch and ward over her, so that no evil shall reach her?

I am giving you a little poem furnished by a dear friend. It is very appropriate to our little talk today.

Little seed, now must thou go
To thy still, cold bed below?
Do as thou art bidden,
Now the earth must cover thee
And no eyes shall ever see
Where thou liest hidden.

But take courage, little seed,
Though thou liest here indeed,
Gentle slumber taking,
Thou wilt soon in upper air
As a flower bloom so fair
To new life awaking.
Much love from Mrs. Lipsey.

Bible Study No. 9, March 3rd. Jesus' First Disciples: John 1:35-45

These men in our lesson had a great thing to tell to others, that the Messiah, the Leader whom God was to send, for whom their people had looked for hundreds of years, had come. To whom did they go first? One, Andrew, to his brother, Peter: John probably, almost certainly, to his brother, James: a third, Philip, to his friend, Nathanael. Have you

anyone dear to you who is not a Christian, a brother or sister, or friend? It would be a fine thing if you could talk with one you love about the Saviour.

It seems to have been customary in that land for people to rest under the common fig tree for prayer, religious thought or study, protected from notice by the wide-spreading branches. Nathanael, whose name means "Gift of God," was probably so employed: Thus was made, on that day, the small beginning—Andrew, Peter, John (James?) Philip, Nathanael—of the gathering of God's people.

Taylor, February 18, 1932.

Mrs. P. I. Lipsey
Dear Friend:

Am sending you \$1.00 (one dollar) for the B.B.I. and orphans. Sure sympathize with you in the loss of your brother. Mississippi Woman's College has lost a great leader. Sincerely yours, Mrs. M. G. Austin.

Thank you, dear friend, for the appreciated and the kind words of sympathy.

Kokomo, February 20, 1932.

Dear Mrs. Lipsey:

May I join your Circle? I am a little girl 10 years old, in the sixth grade. I have 3 teachers. I like them all. I go to school at Marion-Walthall (Darbun). I read the Children's Circle every week. I enjoy it very much. I got this stationery for going to Sunday school every Sunday for four months. I got a picture, too. I enjoy going to Sunday school very much. With love, Velma Hollis.

You are a fortunate little girl, Velma, to have three teachers that you like. I am sure you do well in school. Come to see us again soon.

Pascagoula, February 20th, 1932.

Dear Mrs. Lipsey:

Guess you think we have forgotten you, but we have not. Have been busy going to school and helping at home. We go to church, Sunday school and B.Y.P.U. every Sunday, also to G.A.'s and Sunbeams on Monday afternoon. Our preacher, Rev. N. O. Patterson, has been away the last two Sundays. His wife died last week in Birmingham, Ala. We sure have missed him. He will preach for us tomorrow. We sure feel sorry for him in his troubles. He is such a good man and preacher. We are sending you a dollar (\$1.00) to use as you see fit. We enjoyed your letter in the last Baptist Record more than ever. We were sorry to hear of Dr. Johnson's death. With love and best wishes to you and the orphans, from The Jolly Four.

Johnnie, Joyce, Zelma and Sarah Katherine Van Osdol.

No, I knew you would be coming in soon girls, with your contribution and your cheerful chat, and I thank you very much for both. We will divide the money equally between our two objects this time, since you give me the privilege.

Bible Story From Evelyn Perry
Bible Study No. 6. The Baptism of Jesus. Matt. 3:13-17; Mark 1:7-11

John had baptised many people. John was preaching one day at the River of Jordan. Many people were there; he said, "There cometh One mightier than I whose shoes I am unworthy to unlatch." One day Jesus came to be baptised. I know He never sinned, but this act was one of obedience. John said, "Why did Ye come to be baptised of me? I need to be Baptized of Thee." Jesus said, "Suffer it to be so now to fulfill all righteousness." Then John suffered Him. And when Jesus came out of the water the heavens opened

and the Spirit of God descended like a dove lighting on Him. And a voice came from heaven saying, "This is My Beloved Son in whom I am well pleased." Don't you think God was pleased? I do.

Evelyn Perry.

Rienzi, Miss.

A BAPTIST BIBLE INSTITUTE EXPERIENCE

(By Wesley W. Lawton, Student)

Every first Sunday night in the month a service is conducted at Seamen's Bethel by a group of B.B.I. students. This is a rescue mission for sailors and is located only a block or so from the river. Seamen from all over the world drift into this mission.

On a particular Sunday night the mission seemed to have a majority of Germans. When all had gathered into the chapel we started the service by singing a hymn. After a prayer by one of the students and another hymn, the leader asked for favorite songs. The singing of the favorite hymns of those old weather-worn sailors was a revival in itself.

It put us all in the right spirit to receive the message of the evening. Following a solo by the song leader, one of the students brought the message. It was the Gospel of our Lord and His saving Grace. Given in a clear and forceful manner, it touched the hearts of the sailors. Many of them asked interest in prayer, and two came forward and made a public profession of faith.

PROGRESS OF OAKLAND FIELD

Our work on the Oakland field is encouraging in spite of "depression" and continual rain. Our attendance at all places are exceptionally good considering general conditions. Our W.M.S. at Oakland have finished their study of the book "Why and How," and are standing their examinations this week. We have two other classes going this week. The W.M.S. at Elam Church with Miss Landrum, Field Worker, leading, and one at Springhill Church studying "What Baptists Believe," with the pastor leading.

We are planning to observe "Study Course Week" with the Adults and Seniors studying "Senior B.Y.P.U. Administrations." The Juniors will study the Junior Manual.

Our Associational B.Y.P.U. meetings seem to be growing in interest and Attendance also. We solicit your prayers.

—J. H. Page, Pastor.

TIME AND PLACES OF D. W. MOULDER'S PREACHING FOR 1932

On first Saturdays and Sundays I am in Simpson county, Friday night at Beulah, Saturday morning at Pine Grove, Saturday evening at Beulah, Saturday night at New Hope, Sunday morning 9:00 o'clock New Hope. 11:00 o'clock Beulah, evening and night, Pine Grove.

Second Sunday, Saturday morning Oak Grove, Smith county, afternoon Centerville, Jones county, Sunday morning Centerville, afternoon and night, Oak Grove.

Third Saturday and Sunday, Saturday morning White Oak, Smith county, afternoon and night Concord, Rankin county, Sunday morning White Oak, afternoon Concord and night White Oak.

666

LIQUID - TABLETS - SALVE
666 Liquid or Tablets used internally and 666 Salve externally, make a complete and effective treatment for Colds.
Most Speedy Remedies Known

Fourth Saturday and Sunday, Friday night Good Hope, Saturday morning Sardis, afternoon Polkville, Sunday morning Polkville, afternoon Sardis, night Good Hope.

Every 5th Saturday and Sunday I'm at New Hope, Simpson county.

—D. W. Moulder.

LEBANON

The Lebanon Association Pastors' Conference met February 8th, 1932, in the Hattiesburg Y.M.C.A. building with the following brethren present: Dr. J. F. Hainey, J. A. Barnhill, Rev. A. L. O'Brian, S. S. Perry and E. M. Bilbo, all of Hattiesburg, and R. H. Campbell, of Wiggins, and D. A. Hogan, of Purvis.

The question of socials in order to reach the Standard of Excellence in B.Y.P.U. work, was brought up by Dr. T. F. Hainey and the following resolution was unanimously passed.

It is the sense of this Conference that our Sunday School Board no longer require socials in order to reach the Standard of Excellence in our B.Y.P.U.'s.

After the passing of the foregoing resolution Dr. Hainey gave to the Conference his second lecture on the Book of Romans, which was greatly enjoyed by all present.

Dr. J. A. Barnhill, Chrmn.
D. A. Hogan, Sec'y.

Owner Driver: "I locked the car up before we left it, and now, I've lost the key!"

Wife (helpfully): "Never mind, dear! It's a fine night—we can ride home in the rumble seat."—Humorist.

DISCOVERY THAT REVOLUTIONIZES HOME MEDICATION

Pharmaceutical Chemists Rob Calomel of Nauseating and Dangerous Qualities. New Tablets Named "Calotabs."

Calomel, the most popular and by far the most useful of all home medicines, has at last been robbed of its objectionable qualities. The new calomel tablets bearing the name "Calotabs" are available at drug stores and according to druggists are rapidly taking the place of the old-style calomel tablets. For biliousness, constipation and indigestion and for all other conditions where calomel is essential Calotabs is considered a practically perfect remedy.

One Calotab at bedtime, with a glass of water, that's all—no taste, no griping, no nausea, no danger. Next morning you are feeling fine, your liver is clean, your appetite splendid. Eat what you please.

Beware of imitations! Genuine Calotabs are sold only in "checker-board" (black and white) packages bearing the copyrighted trade-mark "Calotabs." The large, family size sells for thirty-five cents; vest-pocket size, ten cents. All dealers are authorized to refund the price if you are not delighted with Calotabs.—adv.

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

FIRST HATTIESBURG TRAINING SCHOOL REPORTS CONVERSIONS

With the help of three efficient teachers, Miss Ona DeJean, Miss Mae Detherage and Bro. S. A. Wilkinson, Mrs. D. C. Lea, Director of the B.Y.P.U. work of First Baptist Church, Hattiesburg, put on a most successful Study Course recently. Out of an enrollment in the several B.Y.P.U.'s in the church of 115, 100 was the average attendance at the Study Course and 100 took the examination. One of the striking results of the week's work was the conversion of nine of the associate members and the enlistment of two others who brought their letter and joined the church.

GULFPORT FIRST INCREASES B.Y.P.U. ENROLLMENT 100%

In the recent enlargement campaign in the First Church, Gulfport, the B.Y.P.U. enrollment was increased 100%. An adult union was organized, a new senior union and a new Junior union were also organized. Miss Durscherl helped in this campaign and reports a fine week of fellowship. Dr. Davis, the pastor, is deeply interested in the training of the church membership and gave his best efforts that week, making the B.Y.P.U. Enlargement Campaign the major emphasis for the week, hence, these splendid results.

M.S.C.W. AND FIRST COLUMBUS, GIVE WEEK TO B.Y.P.U. WORK

The annual B.Y.P.U. Study Course at M.S.C.W. and First Church, Columbus, was held the week of February 1-5. It was our pleasure to have as faculty members that week Bro. C. O. Estes, of Brooksville, and Bro. L. C. Riley, of Okolona. Bro. Estes taught the Leader's Manual both at the Workshop and at the church. Bro. Riley led the prayermeeting each day at the Workshop and taught "Training in Christian Service" to a large class of Intermediates. These two gentlemen, both good musicians, played and sang for us and alternated in bringing the inspirational message each evening. About fifty M.S.C.W. girls took the work and about 135 members of the church unions took the work. The climax came when on Friday night we closed the week's work with a consecration service with Bro. Riley speaking and calling for a re-consecration to the B.Y.P.U. and other work of the church. More than a hundred joined hands around the large auditorium for the consecration prayer. It was indeed a fitting close for a splendid week's work.

ABERDEEN STAGES B.Y.P.U. DAY

Sunday, February 7, was B.Y.P.U. Day for the Aberdeen church. It was the pleasure of the State Secretary to be there for that day. A helpful conference was held on Saturday evening preceding then a brief word at the closing of Sunday school,

an address at the morning and evening services of the church with an Associational B.Y.P.U. Conference in the afternoon. It was a splendid day and we found both Pastor Walker and Director Smith doing a good job of leadership in the training department of the church.

WHAT DID YOU THINK OF IT?

Did you read that program for the Convention? It was in last week's Record. What did you think of it? Without a question, that program is destined to bring a blessing to as many as enjoy it and we are just hoping that every church will be represented in the meeting. The place: First Baptist Church, Vicksburg; the time: March 22-24, 1932.

THE LEADER AND HER BIBLE

(4) Another very profitable way to read the Bible, and one which you can pick up at any time any place, is by books. If one reads a whole book at one sitting, it gives the message of the book as a whole, that otherwise might be missed. When the book is rather long, like Acts or Joshua, one might read it in two readings. In beginning a book it is well to find out all possible about the book, and why it was written. One of the Senior Study Course books, "The Books of the Bible," by Hight C. Moore, (priced 40 cents at the Baptist Book Store) would be an invaluable aid in reading the Bible by books.

III. As important as the knowledge of kinds of the Bible is, and as helpful as are the different plans of reading, the essential thing for one is regularity. No Christian, no leader can fail to go to the great Source Book of Christian living daily, and several times daily. It is necessary in order to be able to bring others the vital truths of God. Just as Christ said to Peter, "Feed my sheep," so we must be able to feed others upon the Word of God, but for one's own spiritual growth it is necessary also.

For one to be able to serve he must be able to come to the world

with both hands outstretched, filled, to give—one filled with prayer, and the other with the Word of God. In spiritual leadership, one must be equipped to give of these two spiritual essentials.

CONVENTION HINTS FROM THE HOST CITY

(By Dr. W. A. Hobson, Chrmn. Pub.)

The local committee is anxious and active in their efforts to have everything in readiness for the comfortable entertainment of their guests at the St. Petersburg Convention. Every preparation is being made for a great Convention and a delightful visit to Florida and the Sunshine City.

May we have your cooperation in the selection of hotel as early as possible? Registrations are coming in rapidly, and the indications are that we shall have a large attendance. Look over the list of hotels, make your selection and notify Mr. Ray Wilber, Chamber of Commerce, city, and he will give the matter prompt attention. The sooner you do this the better for all.

Hotel prices have been previously announced, and we wish to assure our visitors that the restaurant and cafeteria service will be attractive and charges reasonable. Any unusual charges or lack of courtesy will be promptly investigated upon information should occasion arise. St. Petersburg is a tourist city and is jealous of its reputation for giving maximum service at moderate prices.

Messengers from the Western States who may wish to have a boat trip to the Convention might agree upon a meeting place, say New Orleans, and come from the Crescent City to the Sunshine City by water. However, the Old Spanish Trail, a modern highway to the far west is reported to be in fine condition. Likewise the middle States and the Atlantic Coast afford splendid motor highways to Florida. Should anyone prefer to take the air rather than go the way of all the earth, St. Petersburg is connected by its municipal airport with the Milky Way for the benefit of its air-minded messengers.

APOSTOLIC AND SACRIFICIAL GIFTS

(By W. W. Hamilton, Baptist Bible Institute, New Orleans, Louisiana)

The faculty of the Acadia Baptist Academy, located in Evangeline

Land and composed in part of former Baptist Bible Institute students, have made gifts to our work in New Orleans which remind us of the accounts given in the Acts of the Apostles following Pentecost.

Knowing our critical situation and realizing the value of the Institute and its work in this foreign city and in this great mission field, they gave their all along with their prayers and confidence and interest and faith. May God reward and bless them abundantly!

They had not received their salaries since last fall, but just when the Baptist Bible Institute was in its crisis enough money came to pay them for one month. The checks were not even cashed by these faithful workers, but were endorsed and sent to the Baptist Bible Institute.

Many sacred experiences come to our students in the chapel services, but never can those who were present forget the day when the messenger came from Acadia Academy bringing to our aid all their living. We feel that the Saviour was looking on and was commending their gifts as He did that of the widow.

The Baptist Bible Institute has always felt a special interest in the work among the hundreds of thousands of French speaking people in Louisiana and has over and over thanked God for Acadia Academy, but little did we think that from this school would come such timely and sacrificial and encouraging help in our hour of greatest need.

Our Southern Baptist people have in this incident another convincing evidence of the worth of the mission work in southern Louisiana, and of God's favor upon Acadia Academy and the Baptist Bible Institute. Some day they will thank the Lord for giving to them these two institutions, and will not only care for them adequately but will also increase their efficiency and usefulness. Where is the one who is going to lift these schools to security and assurance by a great and challenging gift? What a glorious privilege this will be for some favored child of God!

Wife: "Well, dear, I shall have to do the cooking now. Cook left without warning this afternoon."

Husband: "Not exactly without warning. She told me this morning I had better bring home some dyspepsia tablets, but I didn't quite understand what she meant."



His Very Latest Book . . .

"Follow Thou Me"

\$2.00

By GEORGE W. TRUETT

Messages abounding in rich illustrations drawn from deep and broad experiences

The extraordinarily wide audience which greeted Dr. Truett's former book, *A Quest for Souls*, will know what to expect from this book of companion addresses. It is the first from his pen in ten years. Meanwhile, however, his ministry of Evangelism and personal work in winning souls has gone unabatedly on. In practically every great city of this country, in many cities in Europe, and in South America the zeal of George W. Truett has been felt in the most essential phase of the church's work.

BAPTIST BOOK STORE

502 East Capitol Street

Jackson, Mississippi

MISSION DAY IN LOUISVILLE

(By A. B. Polsgrove)

Mississippi was among the groups reporting 100% on February Missionary Day at the Southern Baptist Theological Seminary, Louisville, Ky. The entire student body attained a reporting percentage of 99.54%, which figure has not been equalled in recent years.

During the four week period covered by the report Seminary students made gifts totalling \$1,296.13, preached 985 sermons, gave away 527 Bibles, New Testaments and Gospels and 717 tracts, had 98 professions of faith and 401 reconsecrations, performed 39 baptisms, conducted 1,066 personal religious interviews, taught 621 Sunday school classes, and made 1,439 pastoral and evangelical calls.

Among the most outstanding undertakings by the practical work groups is that being made in connection with the Louisville Juvenile Court, which maintains a Detention Home for children who cannot be controlled at home. The children seldom remain for more than two weeks, yet each Sunday they are told about Christ by Seminary and W.M.U. Training School students. Five conversions have been the visible results of labors among the delinquent youth of Louisville.

A climax to the Missionary Day exercises was preached in two stirring missionary addresses by President John R. Sampey and Prof. W. Owen Carver.

Dr. Carver, appearing first, challenged the claim of Southern Baptists to be a missionary denomination. "We must face the facts that Southern Baptists are not a missionary people," he said, "for there has never been a time in the history of Southern Baptists when as many as one-third of the organized churches have taken any active, consistent interest in the missionary enterprise of the denomination. At present fewer than one-fifth are taking any reportable part in what we are pleased to call our denominational missionary program. And of the churches that do support that program, some of them with great intelligence and seriousness, there is not one that can report much more than one-half of its membership taking a vital interest in missionary activity.

"It will not be easy to be a missionary leader, prophet, and prayer in a denomination in which the atmosphere is not surcharged with a missionary passion, but the manner of our consecration, the test of our courage, is going to depend upon our recognizing the difficult task which we face in this matter.

"Our task is to create a missionary denomination. Our people have no deep conviction because we have taken it for granted that they are missionary conscious.

"Back of the creation of missionary churches is the creation of missionary pastors, and as pastors we have to go to the Lord Jesus Christ and talk to Him and do anything in order that God's will may be done at any cost. Pay the price. Let the Holy Spirit create missionary men in us.

"There must be missionary information, which calls for a definite plan of missionary education, leadership and giving.

"The only test of our missionary

success is have we done before God and Christ what we are able to do. All this means that the pastor is the center and will lead His people either to missions or from missions.

"To create a missionary denomination magnify the common man, every man, woman and child. Make them feel that they are being linked up with a world enterprise."

Dr. Sampey emphasized Dr. Carver's declaration that the Baptists are not a missionary people as they claim to be. He stated that we have gone forward with building programs, and have perfected highly wrought organizations, but that these things have progressed many times at the expense of missions.

The President declared at the outset of his address that anyone who does not know Christ as a personal Saviour is a lost man, and that a Christian must believe and practice missions.

"Paul was a great authority," he said, "but every one of his letters was a missionary document. We are putting the emphasis where Christ did not put it. If all we have to take heathen people is better schools, finer clothes and homes, then we might as well not be missionary.

"Let us get back to fundamentals here at home and be thoroughly Christian and evangelistic."

THE VALUE OF TRIALS

(By Ben Cox)

I have for a number of years been enjoying greatly a little \$1.25 book from our church book stand which is really the ministry of Charles Spurgeon boiled down. It gives a page for every morning and every night.

This morning, February 12th, I was strongly impressed with the page on the text, "For as the suffering of Christ abound in us, so our consolation also aboundeth by Christ."—2nd Cor. 1:5. The reading of this page may help some who are suffering on account of the depression, and perhaps have misunderstood its purpose. Here it is:

"Here is a blessed proportion. The Ruler of providence bears a pair of scales; in this side He puts His people's trials, and in that He puts their consolations. When the scale of trial is nearly empty, you will always find the scale of consolation in nearly the same condition; and when the scale of trial is full, you will find the scale of consolation just as heavy. When the black clouds gather most, the light is the most brightly revealed to us. When the night lowers, and the tempest is coming on, the Heavenly Captain is always closest to His crew. It is a blessed thing that when we are most cast down, then it is that we are most lifted up by the consolations of the Spirit. One reason is because trials make more room for consolation. The spade of trouble digs the reservoir of comfort deeper, and makes more room for consolation. God comes into our hearts,—He finds it full—He begins to break our comforts, and to make it empty; then there is more room for grace. The humbler a man lies, the more comfort he will always have, because he will be more fitted to receive it. Another reason why we are often most happy in our troubles, is this—then we have the closest dealings with God. When the barn is full,

man can live without God; when the purse is bursting with gold, we try to do without so much prayer. But once take our gourds away, and we want our God; once cleanse the idols out of the house, then we are compelled to honour Jehovah. 'Out of the depths have I cried unto Thee, O Lord.' There is no cry so good as that which comes from the bottom of the mountains; no prayer half so hearty as that which comes up from the depths of the soul, through deep trials and afflictions. Hence, they bring us to God, and we are happier; for nearness to God is happiness. Come, troubled believer, fret not over your heavy troubles, for they are the heralds of weighty mercies."

—BR—

"PRECIOUS FAITH"

—O—

"Simon Peter, a servant and apostle of Jesus Christ, to them that have obtained like precious faith with us, through the righteousness of God and our Saviour Jesus Christ" 2nd Peter 1-1.

Faith, the gift of God; the fruit of everlasting love; the effect of grace. By the grace (unmerited, undeserved love and favor of God) and the quickening power of the Holy Spirit, we are enabled to believe in Jesus, the Son of God, our Saviour, and to trust in the Word, work, and sacrificial death of Jesus for justification and eternal life. This produces love of Jesus and cheerful obedience through gratitude. Such faith is indeed very precious, for "without faith it is impossible to please God" Heb. 11-6. All who trustingly believe; all who are "born again," and become "heirs of God, and joint-heirs with Christ," are always recognized and dealt with as children and entitled to the fulfillment of each precious promise that God has made to those who love, worship and obey Him.

"Lord, increase our faith;" help us to believe Thee and trust Thee for all we need in this life, and to rejoice in the "blessed assurance" of eternal life, through Jesus Christ, Thy Son, and our Kinsman-Redeemer. "O, for a faith that will not shrink, Though pressed by every foe, That will not tremble on the brink Of any earthly woe.

A faith that shines bright and clear,
When tempests rage without;
That when in danger knows no fear,
In darkness feels no doubt."

—C. M. Sherrouse.

—BR—

FROM CALIFORNIA

—O—

Trinity Baptist Church, Long Beach, California, Rev. Alex Rhine, Pastor, experienced a blessed revival of two weeks under the leadership of Evangelist Harry O. Anderson, of Alhambra, California. Additions 62, by Baptism, 52.

It is said by many to be the best meeting the church has ever experienced. Trinity church is the second largest Baptist Church in Long Beach. The present revival brings the membership to over 525 members. Evangelist Anderson opens a city-wide meeting at Clinton, Iowa, February 14.

Sincerely,

—Alex Rhine, Pastor.

In Memoriam

FIVE FUNERALS IN FIVE DAYS

—O—

Mrs. Fannie Nickols, widow of Walter Nickols, 57 years old, mother of sixteen children, was buried at Sharon Cemetery, Simpson county, on the 16th day of February; at the same cemetery the next day Mrs. Maggy Dollar, 74 years old. I was assisted in the service by Rev. Hale, Presbyterian pastor from Jackson. The next day I conducted the service of Mr. Robinson Sullivan, 78 years old, at the Sullivan Cemetery, near Mize, Miss. The next day I was called back to Sharon—Mrs. Mizey Mangum Smith, leaving one infant child. She was 24 years old. The next day at Sharon Mrs. Lula Bell Higgs Cockrell, 22 years old, the mother of four children. These were all noble Christians. May the Lord's richest blessings be upon those left.

—D. W. Moulder.

A SUCCESSFUL VISIT IN NESHOPA COUNTY

—O—

Dr. H. L. Martin was given a brand-new experience in Neshoba county mud as well as with the churches and schools, February 13, 14, 15, 16, 17, with the friendly hand and cooperation of Rev. W. W. Kyzar. There was planned a very strenuous speaking schedule. Eight churches were to be visited on Saturday and Sunday and nine schools, —3 each day for Monday, Tuesday, and Wednesday. Then to "fill in," he spoke to Brother Kyzar's people at night. They enjoyed his visit extremely.

On account of downpour of rain, one or two of these engagements were called off. But some others were added.

Dr. Martin is a sure "catcher" of the school boys and girls, a great friend and helper to the school administration, a noble brother and fellow-friend with the pastors.

In this county he has not only made a great contribution to Christian education, but has become a great benefactor to the young men and women, in the lofty ideals and noble purposes left singing in their hearts.

The few days Dr. Martin stayed with us he lived the "imparting" life. With Livingston he left his heart, (at least in part) in Neshoba county, in a more congenial fellowship and a more abiding stewardship for a higher Christian statesmanship—through Christian Education.

In viewing Christian Education with worthy merit, motive and purpose, one is reminded of the "ransom price" the Lord made for the freedom of the nations—and made to wonder where the spirit and sacrifice of Calvary has gone. Christian Education is like a child held for ransom. Surely, we ought to "rise up" or "come down" or both, and set Christian Education free to go on and on ministering for Christ.

Of course, there are adjustments needed as we roll on, but you don't kill a man because he is sick; you doctor him, you don't cut the foot off, you pull the thorn out and go on

kicking higher than ever. So may it be.
—L. T. Grantham.
Philadelphia, Miss.

A REMARKABLE BIBLE

This week's Baptist Record carries an advertisement announcing the New Analytical Bible of the Buxton-Westerman Company of 21 West Elm St., Chicago. This concern is well known as the publishers of the New Indexed Bible, which through several years past has been so popular. Now they are offering a Bible which in utility, completeness and convenience far surpasses their former production.

The New Analytical Bible contains: General Outline of Bible. History of Bible—Translations—Manuscripts—Evidences of Inspiration—Progress of Doctrine. Factors in Character Building—Positive and Negative Qualities. Index and Digest Comprising 200 pages. 66 Introductions—One to each book of the Bible. 42 Full page Charts—A complete Analysis of the Bible. 5566—Corrected Renderings placed in brackets in the Text. Thousands of Scriptural References printed in 8 point type following the verse to which they refer. Outlines of each of the 66 books—one outline following each book. Outstanding facts of each book placed after each book where it belongs. Contemporaneous History of each book follows "Outstanding Facts." New Testament references follow books of Old Testament. Old Testament references follow books of New Testament. 15 Black and White maps illuminate Bible Text. Harmony of the Gospels. Over 100 New Testament references to the prophets. Parables of Jesus in chronological order. Miracles of Jesus in chronological order. Discourses of Jesus in chronological order. Complete chronology of the Old Testament. Genealogy of the Patriarchs. The Laws of the Hebrew people. The Jewish Calendar. Tables of Weights and Measures. Lives of leading Bible Characters outlined in chronological order. Miracles of Old Testament giving occasion, place and record. Prayers of the Bible—giving time and person, occasion and record. Prayers of the Bible—giving time and person, occasion and record. Prophecies fulfilled concerning Jesus Christ chronologically arranged. Titles and names applied to Holy Ghost giving Old and New Testament references. Miracles wrought by the Holy Ghost, by the Angel, Apostles and other Disciples. History of the Herodian Family. Topical Study of the Bible—42 pages. Concordance—117 pages. Index to Bible Atlas. 12 Beautifully colored maps.

It is a remarkable achievement and worthy of the fullest commendation. Such a Bible should be in the home of every pastor, and church and Sunday school worker. It marks a new era in Bible Study.

Asked what he understood by "foreign entanglements," a schoolboy replied: "Spaghetti."



REST FOR THE WEARY

The Rescue Mission

(By J. W. Newbrough)

Begun February 11, 1927, under the auspices of the Home Mission Board in cooperation with the Baptists of New Orleans under the leadership of its present Superintendent.

From center to circumference New Orleans is a vast mission field quite beyond that of any other southern city, the most foreign, the most unevangelized. Most all cities have vice centers, but this one is honeycombed with them. All have visible results of their vice mills, but this surely has more than its share. All count on a certain per cent of the unemployed, but New Orleans stands well to the front on that score. All large cities have many unreachable by the ordinary efforts of even the best of our churches, but in this it seems also to excel.

But this fair city is not wholly to blame for these conditions, for every city in the land is sending us of its overflow. As the wild geese fly toward the warm waters of our Gulf Coast country, so men come from the severe winters of the North with the first frosts of the autumn. They migrate, they float, they ride, they walk, but they come, jobless, moneyless, homeless, discouraged, hungry. The doors of this mission are open to them. Their need is our opportunity. They come to us for bread and bed, but they listen when we tell them of a Saviour's love and of His helping hand.

"To the poor is the Gospel preached." Missions is the giving of the Gospel to those who do not have it. Rescue Missions undertake to give the Gospel to the most needy, to the most hurt by sin. It seeks the lowest levels. "Unpleasant line of work" do you say? Well, yes; and I suppose that Samaritan had to wash his hands after giving first aid to the man he found helpless by the road side.

All Rescue Missions have a common odor and I suppose so did the foul lepers touched and healed by the Master. The ranker the odor the more the need of the purifying power of the Gospel. Doctors and nurses are not on picnics and hospitals are not pleasure resorts. To meet the need of men is the big question. It will be greatly better to suffer some little from contact with the unbathed than to have the blood of their lost souls on our hands.

"But is it not like trying to drain your Louisiana swamps with more water coming faster than you get rid of it?" Possibly, in the majority of cases. But even so our duty is clear. Results, large or meager, are not the only reason for obeying the great commission. But no well directed mission field has ever failed.

Nor has this one failed. The aggregate total attendance on our nightly preaching services in these fifty-four months almost equals one-third of the entire population of this city. And our records show that over two thousand and three hundred have in this time made public

avowal of having found the Saviour, a number equal to one in fifty-six of the total attendance on our preaching services. While having no reason to be satisfied, we surely have less reason to be discouraged. Such results in the midst of continual financial embarrassment surely means that the Lord is with us.

Over a hundred and ten thousand beds have been furnished, besides many thousands of meals to hungry men, and all with no definite income. The Home Mission Board owns the property and pays the salary of the Superintendent and of his assistant, but has not been able to help at all in the current running expenses. Voluntary contributions from the struggling churches and friends in New Orleans and from other sections are our only human source of help.

It will be difficult to find a work more economically administered or one yielding a finer revenue in souls won to the Lord.

Just a picture or two from the night services. One night among seven that made public profession of faith in Christ was a man past sixty, a young half-blood Indian from Oklahoma and a lad from Birmingham, Alabama.

Another night two men past fifty, good, steady men, looking for work landed with us, having walked more than half way from Virginia, their former home. They were penniless and hungry. They were fed and given beds and then passed on in search of work.

That same night two boys in their teens from the North, one from far away Boston, came in ravenously hungry. Their stomachs were filled with plain but solid food. After sleeping here for the night they, too, passed on. We may not see them again, but they were given the Gospel in word and in deed.

An old man, neat and genteel in appearance, came weeping to the altar with the sad but all too frequent story of a broken home. This is just a glimpse of the gamut of human experiences that one night at the Rescue Mission brings.

A few nights ago a man arose with deep emotion and said that he was a wanderer from home and God, but had now found the Lord again and meant in the morning to try to get in touch with his wife and little children to whom he now longed to return.

A veteran of the World War, about thirty years of age, landed with us some three months ago. He became deeply moved spiritually, renewed his vows to God and began at once to aid in the work here at the Mission. He was sent with my wife to help in her work in the homes of the people in the needy section surrounding the Mission. Here some three or four times a week in different homes he gives testimony to the power of the Gospel of Christ.

Many old men come to us penniless and friendless. Let me tell you about two or three that illustrate the problems of every case.

Mr. L. was an inmate and helper around the Mission for some time but he became so disabled that he could only with the greatest difficulty go up and down our stairways. Finally a place was secured for him in a home provided by the city where

GRAY'S OINTMENT

Nothing Better for Boils and Sores
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he can be cared for the rest of his days.

Mr. W. also stayed with us for some time. A trouble on his face was pronounced cancer. After an operation it returned. Now, in too serious a condition for this home, we secured his admittance to the city hospital where he will be cared for during his remaining days.

Bro. G., a Baptist minister, very worthy but very needy, remained with us aiding in many ways, until his tubercular condition became too grave to allow his staying. He is now receiving special attention in a ward of the city hospital.

Never without destitute old men, often the Lord's own dear children, while not primarily for such, yet the Mission never closes its doors to them as long as it can afford to take care of them. How we need additional funds to meet the needs of these! Were our means adequate, great relief could be given to scores of helpless old men who drift here from every corner of our land. They are somebody's fathers and grandfathers—often left utterly alone, with no one to befriend, except the children of the Lord.

Much history is unwritten. Every month men are led to return to their homes, boys to their parents, and broken and discouraged men to take up life with new determination. They pass from our sight, but not from God's. We cannot trace them, but He can. We minister to them here in His dear Name, and give them something that will help them for what is ahead, be it good or ill.

HARLAN, IOWA

Rev. Harry McCormick Lintz, of Greenville, Tenn., has just closed a series of evangelistic meetings in the Bethel Baptist Church of our city. To say that we are pleased with his services is putting it mildly indeed. His strong Scriptural messages, delivered in the power of the Holy Spirit, will leave a lasting impression in many lives to the glory of God. Our church has been strengthened and precious souls won for Christ.

From a pastor's point of view, I have appreciated very much the kind, considerate, sympathetic fellowship of Brother Lintz.

Yours in His Name,

—M. C. Carstensen,
Pastor Bethel Baptist Church.

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President, Leo Green, Miss. Col., Clinton
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Secretary, Orlene Ellis, Blue Mountain
Treasurer, Army Rhodes, Ole Miss.
Reporter, Lavonne Reeves, MSCW.

Address all communications to Box 1337, Columbus, Mississippi

HIGHLIGHTS OF M.S.C.W.

Dr. George W. Truett is with us. Great, powerful, teaching the Word of God, a man who is about his Father's business, he comes to us twice each day. Many the hearts that have been touched by his preaching of the Gospel. Crowds have come from far and near to hear and be filled, and they have not gone away empty. Surely, if we are to conquer our M.S.C.W. campus for Christ, if we are to find victory for Him, we cannot have a greater inspiration nor can we obtain a greater desire for lost ones than we have through the ministering the few days of Dr. Truett. We thank God for his coming.

The Mississippi College B.S.U. Council, Clinton, came over this past week-end to be with Dr. Truett. We welcomed them to our campus and thanked our Master for the opportunity that they had along with us and some choice spirits from Mississippi State of hearing so worthy a minister.

The B.S.U., the Wesley Foundation, and the Y.W.C.A. Councils had a joint meeting under the direction of Dr. George Truett. Many campus problems were discussed and great spiritual good came from this service.

The B.S.U. Council has been happy this week to receive for the first time in its history a Freshman Representative into its lists. Because of the need of Freshman leadership in our B.S.U. work, and because of a desire of a Christian Freshman to aid us in solving our problems, Winnie Madison, Brooksville, was chosen. We welcome you into our Council, Winnie, and we expect much good from your coming.

And now, we want to mention several of our musical B.S.U. members to you. This past week Clara Brashers, Gunnison, and Wilna Ruth Ray, Indianola, in their Junior Piano Recital were presented by Miss Weenah Poindexter, instructor in music.

Myrtle Rose Letts, Laurel, will graduate in voice in June. She gives her Senior voice recital on May 7. Esther and Nellie Bradley, Isola, play the violin and saxophone respectively. Nellie also plays the flute, and Esther is concert master of the M.S.C.W. orchestra.

M.S.C.W. girls who play in the church orchestra are Juliet Archibald, Batesville, trombone; Nellie Bradley, Isola, flute; Esther Bradley, Isola, violin; Fay White, Gulfport, violin; Lillian Sparks, Columbus, violin; Frances Jenkins, Leakesville, saxophone.

And now, we leave you with the key verse of the centennial revival now in progress at First Baptist Church, Columbus. The key verse suggested by Dr. George W. Truett, is Jeremiah 33:3.

"Call unto me and I will answer thee and show thee great and mighty things, which thou knowest not."

Bertha Walters, Rptr.

FROM THE STATE REPORTER

Last week we had a glorious report of the organization of the New B.S.U. at Hinds Junior College, Raymond. That brings to our minds the large number of Junior colleges in Mississippi that do not as yet have a B.S.U. organization. Each Junior college has been assigned as the definite responsibility of a college which already has a B.S.U.

The year is almost gone, and we haven't done half of what we need to do about organizations in Junior colleges. What has your college done in regard to the matter?

Have you written them asking for permission to visit them, or to put on a program for them? Why not make next week-end your date to visit at least one of your Junior colleges? Let's share with our younger brothers and sisters the joys we are knowing in serving in a B. S. U. organization.

M. W. C.

The Baptist Student Union of Mississippi Woman's College announces the appearance of "The Loyalty Group" on its campus. Announcement was made last Wednesday morning in chapel, after the presentation of a playlet, "The Deacon's Tenth." This group is made up of all tithers on the campus, both students and faculty members.

The Treasurer of the B.S.U. visits each student and faculty member with regard to their tithing. If one is a tither, she writes her name in green ink on a large green and white poster made especially for "The Loyalty Group." A person who decides to tithe must tithe a month, then she too may place her name with the loyal stewards. The poster with its list of names will hang on the religious bulletin board during the month of March.

One hundred girls attended Y.W.A. Story Hour last week. Four informal story hours were held each night. The following stories were interestingly told: "The Land of the Golden Man," by Mrs. Hugh Hudson; "Ming Kwong, City of Morning Light," by Mrs. M. S. Varnado; "Pioneer Women," by Mrs. Norman Roberts; "The Splendor of God," by Jeanette Lawrence.

Student Evangelistic Week is being observed on the campus of M.W. C. very quietly among the Council members of the B.S.U. who meet in a prayer service every afternoon to pray for the lost on the campus and those about us. The prayer-pals of the Life Service Band are praying especially for the lost, also.

Life Service Band of M.W.C. met Friday evening in the Student Activ-

ity Room. The program centered around the theme, "Valentines." Everyone present brought a valentine with her to send to the sponsor of the Band. After the dismissal, the hostess passed cakes as refreshments.

The past week has marked a high spot in the B.S.U. work at Blue Mountain. February 6th we had the privilege of having with us Mr. W. O. Vaught, Jr., and Mr. Leo Green, both of Mississippi College. They brought to our campus renewed zeal and inspiration, and also gave us first hand information about that important meeting that was held in Nashville, where plans were made for the B.S.U. work for the coming year.

Sunday brought a new treat—Miss Ethel (Dick) McConnell, Southwide Student Secretary. Her visit brought a desire and determination on the part of the students to rise up and "face the wind," a challenge to press on to greater service for the Master.

Tuesday began the B.Y.P.U. Study Course with approximately one hundred and twenty girls enrolled. Mr. Wilds, of Oxford, Miss., taught "Investments in Christian Living," and Miss Cecelia Durscherl taught the "Junior and Intermediate Leaders' Manual." Aside from the benefit derived from the Study Course, the presence of all these workers brought a great impetus to the B.S.U. work.

Sunday, February 7, members of the College B.Y.P.U. carried an extension program to Ripley, Miss. The program was based on the topic in the Quarterly: "A closer walk with God." Special music was rendered throughout the program. Those participating in the work were: Lucille Ray, Starkville, Miss.; Edith Thaxton, Mansfield, La.; Mary Frances Dickens, New Orleans, La.; Effie Lee Fields, Loxley, Ala.; Lucy Carlton Wilds, Oxford, Miss.; and Miss Sibyl Brame, Yazoo City, Miss.

MISSISSIPPI WOMAN'S COLLEGE LIFE SERVICE BAND PROGRAM

The Life Service Band met at its regular meeting Friday afternoon at 4:45 o'clock in the B.S.U. Activity Room. Two interesting book reviews were given by members of the band. Jeanette Lawrence gave *Borden of Yale*, and Myra Dew gave *The White Queen of Okoyong*. Each book dealt with a life of sacrifice—a life given to the work of the Master.

M.W.C. GIRLS GIVE SERVICES TO SALVATION ARMY

At 10:00 o'clock on Sunday mornings several of the girls take part in an hour of broadcasting at the local station. The *Old Hymn Hour* is an hour given to the singing of favorite hymns. Captain Black is head of the Salvation Army, and sponsors these programs.

Other girls teach Sunday school classes in the mill district. Marie Carter is in charge of a Story Hour each Sunday at Captain Black's home.

This extension work comes under the auspices of the Life Service Band, with Grace Guest as President. Ruth Avant is in charge of this phase of work, and is very enthusiastic over the future plans.

DELTA STATE B.S.U.

For the past few years we have been looking forward to the time

that we would have students interested in our work who had some music talent. Often times we have had a meeting on our campus and have not had a person present who could play a piano. This year we feel especially blessed in the musical talent on our campus that is interested in our work. Dorothy Davis, of Cleveland, plays the piano for our Sunday school each Sunday morning and for the Junior B.Y.P.U. on Sunday night. Dot works well and we appreciate her faithfulness. Lillian Dowdy, also of Cleveland, is a valuable member of our church choir and renders solos at the preaching hour.

Mildred Hayword, of Marks, has aided in a large way in the musical feature of our programs. Mildred plays for the Intermediate B.Y.P.U. on Sunday night and accompanies the B.S.U. Quartet. The B.S.U. quartet is composed of four of the most outstanding Baptist students on our campus: Evelyn Connerly, of Marks; Elizabeth Knight, of Sardis; Kermit Buckley, of Ruleville; and James Flack, of Stephenson. James Flack is also President of the Senior B.Y.P.U. and the most outstanding athlete on the campus.

What would we do without the Moore twins? Lesca and Celeste Moore, of Arcola, are of great service in musical programs. Lesca plays the saxophone and Celeste the violin. Edna Nunnery, also of Arcola, plays the violin. These three girls serve in a large capacity on our campus.

We wish to express our appreciation to all of these students.

BLUE MOUNTAIN

Blue Mountain had the privilege of having Mrs. M. L. Jenkins, of Mansfield, La., as its guest Wednesday, February 17. She gave an illustrated lecture on the religious work that is being done in South Louisiana among the foreign speaking people, especially the French. She showed vividly the great need of workers and funds to carry the Gospel to these people. Stories of the sacrifices made by the consecrated Christian workers and the marvelous work that they are doing in spite of so many obstacles stirred our hearts to the very depths. Pictures of Acadia Academy and B.B.I. and glimpses of the daily life of the students there made these institutions live before us as they never have before. We join in earnest prayer for God's blessings upon these people and their work.

We were exceedingly fortunate in having Dr. R. G. Lee, of Memphis, Tenn., with us in chapel Wednesday. Dr. Lee brought a message that gripped every hearer and inspired us with greater love for Christ.

"How d' yer like yer new boss Mame?" asked one stenographer of another on the elevated.

"O, he ain't so bad, only he's kind of bigoted."

"What ye mean, bigoted?"

"He seems ter think that work can only be spelled in his way."

A Martyr to His Conviction

Welfare Worker (at insane asylum): "And how did you get here my poor man?"

Inmate: "It was a difference of opinion, lady. I said the world was crazy, and the world said I was crazy, and the majority won."